

# THE METHODIST QUARTERLY REVIEW.

JANUARY, 1857.

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## ART. I.—REMAINS OF SIR WILLIAM HAMILTON.

1. *Discussions on Philosophy and Literature, Education, and University Reform; chiefly from the Edinburgh Review*: corrected, vindicated, enlarged, in Notes and Appendices, by Sir WILLIAM HAMILTON, Bart. London: Longman, Brown, Green, & Longmans. Edinburgh: Maclachlan & Stewart. 1852. Second edition, enlarged. 1 vol. 8vo. 1853.
2. *The Works of Thomas Reid, D.D., now fully collected, with Selections from his unpublished Letters, Preface, Notes, and Supplementary Dissertations*, by Sir WILLIAM HAMILTON, Bart., Advocate, Master of Arts, (Oxford,) etc. Member of the Institute of France: of the Latin Society of Jena; and of many other literary bodies, Foreign and British. Professor of Logic and Metaphysics in the University of Edinburgh. Text collated and revised; useful distinctions inserted; leading words and propositions marked out; allusions indicated; quotations filled up. Prefixed, Stewart's Account of the Life and Writings of Reid: with Notes by the Editor. Copious Indices subjoined. Third edition. Edinburgh: Maclachlan & Stewart. London: Longman, Brown, Green, & Longmans. 1 vol. 8vo. 1852.
3. *An Essay on the New Analytic of Logical Forms, being that which gained the Prize proposed by Sir William Hamilton, in the year 1846, for the best Exposition of the new Doctrine propounded in his Lectures: with an Historical Appendix*, by THOMAS SPENCER BAYNES, Translator of the Port-Royal Logic. Edinburgh: Sutherland & Knox. London: Simpkin, Marshall, & Co. 1 vol. 8vo. 1850.
4. *Sir William Hamilton and his Philosophy*. From the Princeton Review, October, 1855. (Republished in The Foreign and Evangelical Review, April, 1856. Edinburgh.)

THE recent death of Sir William Hamilton, the late illustrious Professor of Logic and Metaphysics in the University of Edinburgh, has naturally stimulated the public curiosity in regard to himself and his career, and attracted renewed attention to the scheme of philosophy indicated, rather than contained, in his remarkable, but fragmentary remains.\* We cannot gratify to any considerable ex-

\* How fragmentary they are may be illustrated by the single fact, that his edition of Reid is not only unfinished, but is broken off in the middle of a Dissertation, in the middle of a paragraph, and even in the middle of a sentence.

tent the general solicitude to become acquainted with the biography of this distinguished teacher. We shall be compelled to confine our remarks principally to his writings, and to the new philosophy advocated by him, which will henceforth be identified with his name:

Φιλοσοφίαν καινήν γὰρ οὗτος φιλοσοφεί.

The subject to which we are thus in some measure restricted, is of the greater and more permanent importance: the other would be the more interesting. Gladly would we have blended the interesting in large proportions with the instructive, and have traced the course of one pronounced to be, "A philosopher, who thinks like Aristotle; whose logic is as stern as that of St. Thomas, 'the lawgiver of the Church;' who rivals Muretus as a critic; whose erudition finds a parallel only in that of the younger Scaliger; whose subtlety of thought and polemical power remind us of the dauntless Prince of Verona, (the elder Scaliger;) whose penetrating analysis reaches deeper than that of Kant."\* The story of the early associations, the education, the intellectual growth, the pursuits, the struggles, the achievements, the habits, the tastes, the opinions, and the conduct of such a man, would serve still higher purposes than the satisfaction of a liberal curiosity. It might nerve others to like efforts; it might point the way to those lofty realms,

"Where celestial Truth  
Her awful light discloses, to bestow  
A more majestic pomp on Beauty's frame;"

it might purify and elevate the motives and endeavors of those panting for new victories in the vast and arduous domain where he marched as a conqueror; it might teach to all that humanity of heart, that humbleness of faith, which not only adorns, but is inseparable from the highest order of intellectual capacity. This incitement is still for a brief period denied to us. We are assured, on the authority of the widow of the deceased, that the notices of her eminent husband, hitherto published, are inaccurate and unreliable. We must abstain from their use to avoid the repetition and confirmation of error. It is a pleasure, however, to be able to announce, that the hope relinquished by us will be soon realized by another. The memoranda and documents requisite for an authentic biography of Sir William Hamilton, will be placed in the hands of an American gentleman, qualified to extract the most valuable essence from such materials, by his reverential regard for the char-

\* Wight's *Philosophy of Sir William Hamilton*, *Intro.*, p. 7.



acter, talents, and attainments of the great and good man who is gone, by his careful study of his philosophy, and by a much closer agreement with his doctrines than we venture to profess. He is himself distinguished for his legal eminence, his juridical reforms, his literary successes, and his philosophical inquiries. From his pen proceeded the singularly able appreciation of the Hamiltonian system, which graced the pages of the *Princeton Review*, and was republished in Edinburgh, with a commendatory preface by Dr. Cunningham. Fortunately, it reached the hands of the author reviewed in time to secure the expression of his approval. We are thus compelled to accept it as, in the main, an authoritative exposition of his philosophy; and we have accordingly introduced it into our rubric. From such a zealous, but judicious admirer of the private virtues, the exuberant learning, and the speculative dogmas of Sir William, such a biographical sketch may be confidently expected, as will render the example of the mighty dead most serviceable for the guidance and encouragement of the living. To this gentleman we are indebted for the few reliable details in regard to Sir William Hamilton's life, which we are enabled to introduce into these pages. Had further delay been expedient, these details might have been multiplied and extended; but it was not advisable to postpone the consideration of these philosophical fragments till fuller information could be procured, which was known to be unattainable for several months; nor would we consent to abuse kindness and generosity by an awkward and ungracious anticipation of the more extended biography.

A stroke of paralysis terminated the life and the labors of Sir William Hamilton on the 6th of May, 1855. He had been suffering for years from the effects of this fatal disease. He had been paralyzed on the right side, and so completely deprived of the use of his right hand, as to require the assistance of an affectionate family in his correspondence and literary compositions. After such a visitation, death was at all times imminent; and might descend at any moment without occasioning surprise. But when the last hour struck, it excited a profound sensation throughout Europe and America. Wherever philosophy was pursued, wherever learning received honor, wherever intellectual strength won admiration, wherever the conscientious exercise of such strength for noble purposes secured esteem, wherever the long and arduous discharge of the high function of shaping in advance the best thoughts of the coming generation attracted veneration, the sudden loss was deeply felt, and felt to be irreparable. For thirty-four years he had shed luster on the University of Edinburgh; for more than a quarter of a century his

reputation had been silently waxing great. He was little known to the literary multitude, for his studies were chiefly directed to abstract or erudite speculation, and were mainly addressed to those who cultivate the First Philosophy, the most chary of divinities. Among this "fit audience, though few," he enjoyed a lofty estimation. Wherever such were found, in the noisy scenes of Parisian disputation, on the classic banks of the Po, the Arno, and the Tiber, in the beclouded halls of the German Universities, in the sylvan retreats of America, his name was heard, and heard with respect as the name of one of the foremost thinkers of his time, of one who had revived in his own person the philosophical acumen, the logical precision, the untiring industry, and the traditionary glories of the forgotten Middle Age, and had combined with them the multifarious learning and the practical discernment of more recent generations.

The object of this widely-extended homage was suddenly snatched from the admiring regards of thousands, from the affectionate regards of his numerous disciples and friends, before his brilliant race seemed complete. One of the brightest stars in our intellectual firmament was extinguished while we were gazing on its increasing splendor, and gathering happy omens of benign influences yet to be vouchsafed to us. The tree was blighted before the fruit had ripened on its boughs, before the late, but rich bloom had fallen from them. Sir William died full of promise. His great task had been proclaimed, but it was left unachieved. As he had nearly filled the term allotted to human life by the Scripture and by sages, the apostrophe addressed by Virgil to the shade of Marcellus, is inapplicable to him:

"Ostendent terris hunc tantum fata, neque ultra  
Esse sinent."

But the lament may be addressed to his system of philosophy. It is foreshadowed, but it is unfulfilled. It germinated with vigorous and auspicious life; but its leaves are unexpanded, and its branches still undisclosed. What hand may cultivate it, and develop its inherent promise, now that the hand that planted, and fashioned, and nursed, and watered it, lies mouldering in the dust? Will this be attempted by Professor Fraser, who has succeeded to the vacant throne in the University of Edinburgh? Or is it destined to remain an unfinished monument of the past; inspiring, by its proportions and by its undeveloped manifestations of skill, dismay and

\* Professor Fraser has recently, and probably as a specimen of his capabilities, issued a volume entitled "Essays in Philosophy." We have not seen the book, but trust they may prove philosophical essays.

despondency into the hearts of those who would resume the interrupted task? We wait for the revelations of the next few years, anticipating little from the evidences of metaphysical or logical ability already exhibited by the disciples and imitators of Sir William, whether acquiescent or dissentient.\* In the meantime we cannot refrain from expressing our regret that a philosophy so marked in many of its features, and of such large apparent capabilities, should have been left by its author in such a disjointed and imperfect state, that it is difficult to detect, and hazardous to assert its real significance and its contemplated conclusion. We must acknowledge that we are not always certain of having apprehended the true import of its doctrine; but we accept the interpretations of the Princeton Reviewer, wherever these can elucidate an obscurity. The fragmentary form, however, of the scheme propounded, permits and has already tempted its more impatient admirers and assailants to disguise themselves in the quaint and often unintelligible phraseology which it has brought into a certain vogue; to impose their own special interpretations upon its dogmas, without chance of refutation; to combine them together in modes suitable to their comprehension; to imprison the broken, but glorious sunlight, which streams through the darkness of the original expression, in their own little bottles, for the purpose of forcing their own little metaphysical cucumbers in their own little Laputas; to contemplate a narrow coterie of acolytes, and claim "for party what was meant for mankind;" to talk about "the initiated;" and to indulge in the supercilious shibboleth, which indicates rather the disposition to appropriate as a privilege the honors of a mystic sect, than either the spirit or the qualifications to advance the cause of truth, to disseminate sound knowledge, or to press forward to new discoveries.† If Sir William Hamilton was right, as we believe him, and the long array of great men who preceded him, to have been, in regarding the common and instinctive convictions of men as the only sure basis for a healthy and available philosophy, he would have felt no sympathy with those who sought to monopolize for any select class or school doctrines designed for the common instruction and the common welfare. He would have indignantly repelled the pretense that any initiation, but sober reflection, was requisite for admission into the academy

\* Of the gold-beating disciples, Baynes is probably the best; of discipular and imitative opponents, we hope to see nothing more feeble than Calderwood and Ferrier.

† Sir William is the modern Heraclitus. . . . τὸ Ηρακλείτου περὶ φύσεως, ὅς καὶ δι' αὐτὸ τοῦτο σκοτεινὸς προσηγόρευεται. Clem. Alexand., Strom. v, p. 676, ed. Venet.

of common sense. It is true that there may be a further initiation required; one not contemplated by either the teacher or his compiler, a new vocabulary, a lexicon of Hamiltonian Scotticisms, archaisms, neoterisms, and solecisms. The precise technical language which Sir William habitually employs; the laconic expression which he cultivates with more than Laconian partiality; his genius for symbols, verbal as well as graphical; his equal appetite for lexicological antiquities and novelties; and the closely vertebrated structure of his intricate sentences, in which conciseness of thought and utterance is obtained at all sacrifices, render his meaning often obscure, and the phraseology singularly awkward and pedantic. But the pedantry is in the form, not in the purpose; and the obscurity is accidental, not designed. He would have been mortified to suppose that these defects could be magnified into virtues; or that the idiosyncrasy of his expression could be tortured into the instrument of speculative sectarianism. If any adequate advantage can be derived from his philosophical fragments, *tentamina philosophiæ*, they must be employed like the *grand magisterium* of the Alchemists, to transmute the much larger volume of general speculation into gold, not inclosed like relics in wax, or hidden in the seclusion of a sect for limited and unfruitful adoration.

The grievous blemishes of Sir William Hamilton's style may be ascribed in part to his long postponement of philosophical publication. Great was the promise of his early years, and the maturity of his intellect may have been precocious, but his fruitage was late. He was not a late-learning man, (*ὀψιμαθής*;) but he was late blooming, (*ὀψιανθής*;) or at any rate late bearing, (*ὀψικαρπός*;) and, in consequence, contracted some of the habits of late-gotten learning. It is not easy to account otherwise for the peculiar phraseology affected by him. His literary taste was of wide range, his literary culture unusually extensive and diversified; and even if his pursuits had been confined, as they were far from being, to philosophy, his familiarity with Plato, and Cicero, and St. Augustine, and Leibnitz, might have offered graceful exemplars for his imitation. He was not exclusive in his philosophical studies; he had walked,

"Through fair Lyceum's walks, the green retreats  
Of Academus, and the thymy vale,  
Where oft, enchanted with Socratic sounds,  
Ilissus pure devolved his tuneful stream  
In gentle murmurs."

He was not betrayed into this defect by his peripatetic predispositions, for his Aristotelian partialities are hypercritically discreet.

It was scarcely a conscious imitation of Kant, whom he resembles more closely than he would have willingly acknowledged. It was not any perverse example of his predecessors in Edinburgh, for the Scotch literati, and preëminently Hume, Stewart, and Brown, were finically precise in their affectation of elegant English, and betrayed their provincialism, as Livy's patavinity was shown,\* as Theophrastus was detected by the market-woman of Athens, by being more Attic than the Athenians. It was not the demand for philosophical precision which necessitated the commission, the inveterate growth of this fault, for the technical innovations, often bewildering in themselves, are rendered almost nugatory by the quaintness of his ordinary vocabulary, and by his curious abuse of old, and indulgence of new figures of speech. The only explanation of these peculiarities must be sought in the circumstances of his career. Their assiduous cultivation might become perfectly intelligible, if we were in possession of the full details of his biography. Some light may, indeed, be afforded by the scant chronological record of his life which we are able to communicate.

Sir William Hamilton, Baronet, was born in Glasgow, in the year 1788. His birth thus preceded by eight years the death of Dr. Thomas Reid, whose writings he edited and annotated, and whose philosophy he proposed to enlarge. Sir William was an hereditary baronet, the representative of a long line of ancestry, and sprung from a cadet of the ducal house of Hamilton and Chastelherault. He was the twenty-fourth male representative of Sir John Fitz Gilbert de Hamilton, of Rossavon and Fingalton, who was the second son of Sir Gilbert de Hamilton, the founder of this noble family in Scotland. The first baronet of this line received his title in 1673, as an acknowledgment of the services rendered by his father to the royal cause at the battles of Dunbar and Worcester, at the latter of which his kinsman, the Duke of Hamilton, commanded, and was mortally wounded. The baronetcy was granted by the patent in remainder to the heirs male general of the original grantee.

Such an illustrious lineage was thrown into the shade, but further ennobled by the vast learning and profound philosophical attainments of Sir William's mature years. The conjunction of such accomplishments with such accidents of birth revives the memories of

\* . . . "Ipsam urbanitatem, quæ in certis vocibus et phrasibus consistit, ejusque affectationem non esse sine vitio, et olim plus urbanitatis extra urbem atque in provinciis sæpe fuisse, quam in ipsa urbe, ostendimus." Morhofius, De Patavinitate Liviana, cap. xiv. "Quare fit interdum, ut ipsos urbanos elegantia superent, qui melius sæpe et accuratius, velut advenæ, characterismos illos sermonis observant; ut interdum nimia urbanitatis affectatione se prædant."—*Ibid.*

Otho of Freysingen, Albertus Magnus, St. Thomas Aquinas, Egidio di Colonna, the Picos di Mirandola, and Crichton. We must return to the Middle Ages, or to the period immediately ensuing, to find the temptations, the illusions, and the vanities of high aristocratic descent so completely disregarded in favor of the toilsome and protracted pursuit of learning.\*

Sir William's early education appears to have been acquired in his native city, and the original training of his mind to have been received from the friends, the colleagues, and the successors of Reid. From the University of Glasgow, which, notwithstanding the occasional celebrity of its *professors* and *alumni*, has never attained higher eminence than belongs to a second-rate English Grammar School, he proceeded to the most ancient College of Baliol, at Oxford.† Here he distinguished himself above all his cotemporaries, and succeeded in taking the highest honors, the rare honor of the Double-first Class. Since the days of Roger Bacon, and probably from an earlier period, the study of Aristotle, though often unprofitably pursued, has never been intermitted at Oxford, and a considerable acquaintance with the *Organon*, and with the forms at least of the Peripatetic Logic, has usually been required for the attainment of the honors of the First Class. Here Sir William imbibed that partiality for Aristotle, which could scarcely have been drawn from the atmosphere of Scotland, or from the friends of Reid, a man, whose Brief Account of Aristotle's Logic displays an entire want of comprehension, not to say appreciation, of either the Logic or the Philosophy, the aims or the career of the Stagirite.‡ The variety and extent of Sir William's acquirements in classical and philosophical learning, his familiarity with, and his appreciation of, the writings and doctrines of Aristotle, and his commentators, ancient and mediæval, and his remarkable general knowledge, are still proudly remembered at Oxford, where an affectionate tradition most tenaciously preserves the memory of distinguished disciples.

\* Cavendish, one of the great names in chemistry, is a recent example. But science is neither philosophy nor learning, as Sir William shows. Discuss., p. 243, vide Kant, Crit. du Jugement, I, p. 256. So Aristotle, *ἔστι δὲ σοφία τις καὶ ἡ φυσική, ἀλλ' οὐ πρότη*. Metaph. III, c. iii, p. 1005, b. 1, 2, and Leibnitz, Ep. x. ad Thomasium. Op. Win., iv. Ps. i, p. 31. Ed. Dutens.

† Sir William speaks with the most affectionate remembrance of "the happiest of the happy years of youth," spent in this college. Discuss. pp. 750, 751, note.

‡ Sir William ascribes to Baliol his logical and philosophical tastes. He speaks of "the numerous errors . . . with which Reid's treatise is deformed." Reid's Works, p. 681, note. Reid admits that he never read the entire work which he professed to abridge. St. Hilaire's criticism is not too severe. De La Log. I, pp. 147, 148; II, p. 83.



In the title page to his edition of Reid, Sir William Hamilton has prefixed his professional designation, as Advocate, to the long list of his literary and philosophical honors. It was not till 1813 that he was admitted to the Scotch Bar. His practice never became extensive; but he received the appointment of H. M. Solicitor of Teinds, etc. We are too ignorant of the language of Scotch law, and the organization of the Scotch courts, to be able to estimate the character or the importance of this royal commission.

His tastes, and the eminence acquired by his learning, did not permit him to linger out his life in the dusty obscurity of the Scotch forum; but his connection with the Edinburgh Bar, and the enforced employment of the intolerable jargon of Caledonian jurisprudence, may have unconsciously instigated the adoption of his own singular phraseology.\* He may thus have been induced to "redargue" rather than to refute; to prefer "educts" to products, "deliverances" to statements, and "reclamation" to challenge or denial.

In 1820, the chair of moral philosophy in the University of Edinburgh became vacant by the death of Dr. Thomas Brown. Sir William Hamilton was among the candidates nominated to succeed him. His most formidable opponent was John Wilson, poet and *littérateur*, the celebrated editor of Blackwood's Magazine, then in the zenith of its glory. Wilson was elected. An Edinburgh Town Council, the electoral body, like any other municipal corporation, is guided by singular principles in its estimation of the comparative qualifications of those who are compelled to solicit its favors.† Its choice, however, in this case, was not altogether infelicitous, though dictated principally by high Tory proclivities, though it left the abler and more learned candidate in the shade, and though Sir Walter Scott, an earnest supporter of Wilson, deemed it necessary to prescribe that "he must leave off sack, purge, and live cleanly, as a gentleman ought to do."‡ Wilson made a brilliant professor; he was an ornament to Scotland no less than to the University. He was a man of fine taste, of untiring fancy, of high literary culture, of unrivaled genius, of very considerable learning, and he was endowed with the rich vein of poetic sentiment which

\* As specimens of this difficult and perverse *lingua rustica*, we may refer to Reid's Works, Note D<sup>ccc</sup>, § 1, IV, p. 911. Discussions, Addendum to Appendix I, Philosophical (A), § II, 3, p. 631.

† What Sir William himself thought of the elective capacity of the Edinburgh Town Council, may be seen in Discuss. pp. 386-395.

‡ Wilson and Hamilton were both natives of Glasgow, both educated at the University there, both sent to Oxford, the one to Magdalene, the other to Balliol; they may both have attended the same lectures.

adorns while it conceals the barrenness of modern attempts at systematic ethics.\* He never did abandon sack, and confine himself to thin potations; but he enjoyed and merited a reputation which secured the widest and most popular admiration; and this is alone a sufficient justification of his appointment on Sir William's own principles.† Moreover, the latter, as the younger by three years, scarcely as the richer, could afford to wait a little while longer. Wilson had dissipated a handsome fortune in the indulgences and elegances of his romantic villa, "Elleray, on the banks of beautiful Windermere." It had been impaired by previous extravagances. Whether his defeated rival had any patrimony to expend, we are not apprised. Twenty-four generations of Scotch noblesse, "poor and proud," especially after passing through a violent fever of cavalierism, were sufficient to reduce to a *minimum* the inheritance of a late representative of a younger branch of the House of Hamilton. We have been informed that Sir William Hamilton, like so many titled representatives of the Scotch peerage and baronetage, was left in very moderate circumstances; and was thus favorably situated for exemplifying the justice of Aristotle's remark, that poverty and excellence usually are found together.‡

Next year, that is, in 1821, Sir William was elected to the professorship of history in the University of Edinburgh, and delivered at intervals a course of lectures in that department, which are said to have been characterized by singular learning and vigor of thought. These lectures are supposed to be left in manuscript, in a condition suitable for publication. If this belief be correct, we may hereafter enjoy the opportunity of contemplating another phase of his versatile accomplishments. It would be a suggestive study to trace the mode in which the complicated and ever-varying movements of political and social change were considered by a highly discriminative and constitutionally metaphysical mind. Aristotle, Leibnitz, and Hume, are the only examples present to our recollection of equally distinguished success in historical and abstract speculation. The

\* Kant furnishes the only exception to this censure with which we are acquainted.

† Discussions pp. 376-378. He is speaking of the appointment of Joseph Scaliger in the University of Leyden, by James Douza, its founder, and of the subsequent invitation of Julius Pacius, and election of Claude Saumaise.

‡ Διὰ τὴ ἡ πένια παρὰ τοῖς χρηστοῖς τῶν ἀνθρώπων μᾶλλον ἢ παρὰ τοῖς φαύλοις ἐστίν; κ.τ.λ. Aristot. Probl. xxix, § 4. The same idea is conveyed by Aristoph. Plut. vv. 28, 29, 219, 502-504, 558-561. Plochiri, Dram., vv. 36-40, 56-65. Machiavelli, Ist. Fior. lib. iii. With this inquiry is closely connected that in regard to the conjunction of melancholy and genius. Aristot. Probl. xxx. § 1. Vide Burton, Anat. Mel. I. iii. § 3, p. 279.

Greek philosophers constantly recurred in their meditations to the wide and apparently irreconcilable distinction between the evanescent forms of visible existence, and the permanent, but inapprehensible reality latent beneath all their mutations, and furnishing a substantial basis for the manifestation of the phenomena.\* The same opposition subsists between the events which history discusses, and the unchangeable ideas which invite the study of the metaphysician. It would be an instructive task to examine the manner in which the concrete phases of life had been discussed by one signally successful in the cultivation of abstract pursuits.

In 1836, Sir William Hamilton was transferred from the chair of History to the chair of Logic and Metaphysics, those branches of philosophy which appear to have always been most congenial to his taste, and the former of which he probably did more to re-instate in its ancient and deserved eminence, than any single individual since the death of the aged Pacius, in 1635. Two centuries, just completed, had heaped the contumelies, inherited from the preceding century, on Aristotle and his logic,† with only rare but distinguished voices of dissent, when Sir William Hamilton ascended the logical chair at Edinburgh, revived the ancient logical celebrity of the Scottish name, and exhibited himself as the first worthy successor in the British Islands, of Robert Balfour, Mark Duncan, and William Chalmers.‡ To him is unquestionably due the service, not yet sufficiently appreciated or imitated, of partially restoring to Aristotle his merited but long-lost honors, among those who claim the English as their mother tongue.§ It belongs to another occasion to inquire into the fortunes of Aristotle since the days of Peter Ramus and his precursors, to continue the inquiries of Jean Launoy,

\* Aristot. *Metaph.* III, c. v, et *Alexand. Aphrod. Schol. ad loc.* *Metaph.* X, c. vi. V. Anonym. *Urb. ap. Schol. Aristot.*, p. 546, a. David. *Prolegom. Phil. ap. Schol. Aristot.*, p. 12.

† . . . "De toutes les choses du moyen âge, la plus calomniée, celle dont la réhabilitation s'est fait le plus attendre, c'est sa philosophie. Contre elle l'ignorance a suscité le dédain; et le dédain, à son tour, a encouragé l'ignorance." Ozanam, *Dante, etc. Œuvres*, vol. vi, p. 51.

‡ *Discussions*, pp. 119-123. All our knowledge of these logicians is obtained at second hand. We have been unable to procure any of the Schoolmen except Roger Bacon and Sir Thomas Aquinas, and it would be ridiculous to seek such great but forgotten authors in our public libraries.

§ "Aristotle governs the opinions of more than are conscious of their allegiance to the Stagirite. His zeal is upon all the sciences, and his speculations have mediately or immediately determined those of all subsequent thinkers." Hamilton's *Reid*, p. 632, note. "If we take circumstances into account, his activity and research, his erudition and universality, have never been equaled." *Ibid.*, p. 631, note.

and to trace the causes and the stages of the marked renovation of peripatetic studies which has recently become manifest, and which announces the ninth return of Aristotelian ascendancy.\* But it would be an omission of one of the highest claims of Sir William to the gratitude of posterity, to pass in silence his earnest admiration for Aristotle and his great mediæval commentators. This admiration, and the desire to direct attention once more to the mighty Stagirite, and his brilliant train of disciples, are sufficiently evinced in the published writings of Sir William Hamilton,† and especially in the copious and erudite notes to his memorable article on Logic; but they would probably be more apparent if we should be favored with the publication of his Lectures on Logic and Metaphysics, which are reputed to be preserved in a state suitable for the press.

Sir William enjoyed physical advantages almost as uncommon as his intellectual endowments. Nature had been so liberal to him that he might well have been tempted to dispense with industry; but his moral constitution was so happily predisposed, that he endeavored to outvie the bounties of nature by his own assiduous acquirements. He illustrated in other modes the sentiment of Ulysses:

"Invidia caveat: bona nec sua quisque recusat,  
Nam genus, et proavos, et quæ non fecimus ipsi,  
Vix ea nostra voco."

His frame was large and commanding; his head was cast in a classic mold; his face was handsome and expressive; his voice possessed great compass and mellifluous sweetness.‡ Such a *personnel* must have added materially to the effect of his lectures, which displayed the other merits characteristic of the intellectual man. Every sentence was exuberant of thought, and compressed into the most compact form. The logic was as rigid as in his published compositions: the current of thought was habitually perspicuous, to those familiarized by a residence in Edinburgh with the Hamiltonian dialect, and its component elements; and the exacting gravity of his theme was occasionally relieved by lighter graces borrowed from his

° In the middle of the seventeenth century, Launoius numbered eight alternations of fortune, experienced by the philosophy of the Stagirite. The ninth avatar approaches.

† It is to be hoped that his example and endeavors will exercise a larger and more permanent influence than the similar purposes of James Harris, of Salisbury, in the last century.

‡ 'Αλλ' ὅτε δὴ β' ὅπα τε μεγάλην ἐκ στήθεος ἔει

Καὶ ἔπεα νηάδεσσιν ἐακότα χευερίρσιν, κ.τ.λ. II, III, vv. 221, 222.

curious and abundant literary lore. Such qualifications insured to him great influence over his audience; nor was this sensibly diminished after the visitation of his serious and ultimately fatal disease. Though his whole right side was paralyzed during the last ten years of his life, he continued to lecture as assiduously as ever. He was still the "old man eloquent," the wisdom of his age.\* He taxed more heavily the energies of his class, and infused into it more enthusiasm than any of his colleagues was able to do. During a portion of this time, his fellow-townsmen, his fellow-collegian at Glasgow, and perhaps his cotemporary at Oxford, his rival, and for nearly thirty years his colleague in the Edinburgh University, John Wilson, was sinking into the grave under the effects of the same disease, anticipating in death his great coeval by very little more than a year.†

In 1829, Sir William Hamilton married his cousin, the daughter of the late Herbert Marshall, Esq. She is said to be a lady of unusual accomplishments and powers of mind. The baronetcy devolves upon his eldest son, also named William, who was born in 1830. The present baronet is an officer in the British army, thus resuming the hereditary pursuits of his family. During the late war he was stationed in the East Indies, and thus escaped the dangers and horrors of the Crimea. A second son, a young man of the highest promise, is now prosecuting his studies, and treading in his father's footsteps, at Oxford, where he will take his degree during the approaching spring. A daughter also is left. In the midst of this family, gentle, affectionate, attentive, and admiring, Sir William spent his mature years, living with the utmost simplicity.

But the offspring of his mind was his noblest progeny, and the only progeny with which we, as strangers, have any direct concern.‡ The writings which he has transmitted to posterity are the children which bestow a loftier immortality than the perpetuation of an ancient and distinguished line.§ Before proceeding, however, to the consideration of these literary remains, we must rectify an omission,

\* O facunde senex, ævi prudentia nostri.—Ovid, *Metam.* xii, v. 178.

† Sir William Hamilton died May 6th, 1855. Prof. Wilson April 3d, 1854. Both burned brightly to the last.

‡ "Contingit enim dissimilem filium plerumque generari: oratio dispar moribus vix potest inveniri. Est ergo ista valde certior arbitri proles: nam quod de arcano pectoris gignitur, auctoris sui posteritas veracius æstimatur." Cassiodorus, *Var. Præf.*, lib. i; cf. Bacon, *Essays*, vii.

§ Όσοι μὲν γὰρ αὐτῶν ἀπαιδεῖς τετελεντήκασι, οἱ παρὰ τῶν Ἑλλήνων ἑπαινοὶ παῖδες αὐτῶν ἀθάνατοι ἵστανται. Hyperidis. *Orat. Epitaph.* Fr. apud J. Stobæum, *Serm.* cxxiii.

too serious, in the general estimation of his character and career, to be left uncorrected. If

"Kind hearts are more than coronets,  
And simple faith than Norman blood;"

the maintenance of the innocent simplicity of childhood in the midst of a dazzling reputation, and the preservation of an unshaken piety—of humble religious fervor—in the midst of the highest intellectual triumphs and temptations, are entitled to a deeper reverence and a more cordial admiration than all the honors which ancestry, and philosophy, and learning, and distinction can bestow. That nothing might be wanting to complete the full measure of our veneration for Sir William Hamilton, this praise too was his due.

"Non illo melior quisquam, nec amantior equi  
Vir fuit; non illo metuentior usque deorum."<sup>o</sup>

While he was still preserved to the world, Mr. Wight justly wrote: "Sir William, though metaphysically 'the most formidable man in Europe,' is an humble Christian; though the most learned of men, he is ready to bow before the Spirit that 'informed' the mind of Paul."† Lord Bacon left a Confession of Faith, which is included in the collection of his works: Sir William Hamilton has introduced an open confession of belief into the close of one of his latest essays.‡ "*Credo equidem, nec vana fides.*" The avowal was scarcely requisite: his whole philosophy is steeped and dyed in humility and Christian faith. This is a rare and eminent merit in an age when the powers of science and philosophy have been waging united war against Christianity, and producing the same melancholy result experienced by Faust in Göthe's wonderful drama.§ Sir William resumed the interrupted and ineffectual task of Leibnitz, with unequal grace, with similar though scarcely equivalent learning, without his vanity,|| and with much greater faith, if with less earnest assiduity. He has endeavored to turn the batteries of philosophy

<sup>o</sup> Ovid, *Metam.* l. vv. 322, 323. We have taken two liberties with the second line, as Grammar refuses the application of the Salmacian waters.

† Wight, *Introd.*, p. 13. We will not take exception to "the most learned of men," though it is a singular and exclusive superlative.

‡ *Discussions*, Appendix I., Philosophical, (A.) pp. 625–628. Wight, *Introd.*, pp. 13, 14, 510–515.

§ We allude, of course, to the opening monologue of Faust.

|| This vanity is diffused throughout all the writings of Leibnitz, especially when he refers to his doctrine of Pre-established Harmony, but it nowhere appears more obtrusively or ungracefully than in his obituary notice of James Bernouilli, where he speaks of himself as *Illustrissimus Dn. Leibnitium*, and of the Calculus as "*magnum seculi nostri inventum, Analysis infinitesimalis Leibnitiana.*" *Op.*, tom. iv; *Ps.* ii, pp. 282–283. Ed. Dutens.



against infidelity, and to render them more available for the defense of revealed religion than they have been for its injury. It is the inestimable service demanded in our times. He believed himself to have constructed and indicated a philosophy capable of rendering this aid, which was required before its necessity was recognized, as it is scarcely recognized yet by the majority of even philosophizing divines. How far he succeeded, and what service he has rendered, will be considered hereafter in the estimation of his philosophical doctrines. But his whole speculation was subordinate to faith, or, as he might have expressed himself, ancillary and adminicular to the Christian religion, if it were not directly built on the corner stone of a necessarily accredited revelation. He borrowed from Anselm the maxim, "*Crede, ut intelligas*:"\* he might have discovered it in Aristotle.† This device of a wise humility he adopted as an amulet against the temptations of "too erudite impiety."‡ Sir William is nearly the first of great modern philosophers to return to that profound philosophy of "learned ignorance"—of believing ignorance—which was welcomed by the acute intellects and luminous credence (if we may hazard a new coinage) of the patristic and scholastic sages.§ This is the first grand step toward the discovery of that lofty, but still unattained philosophy, which will conciliate reason with faith, by establishing definitely, "that things there are, which *may*, nay, *must* be true, of which the understanding is wholly unable to construe to itself the possibility."|| The first point to be gained is the confirmation of the maxim, that the last triumph of reason is the recognition of its own inherent limitations, and its acquiescence in humble subordination to faith, religious and philosophical.

"Quisquis plus justo non sapit, ille sapit."¶

\* Hamilton's Reid, note A, § v, p. 760; Wight, p. 61, 62. So St. Augustine, "Credimus ut cognoscamus, non cognoscamus, ut credamus." Fract. xxvii, on John xxvii.

† δὲ γὰρ πιστεύειν τὸν μαθήοντα. Aristot. Soph. Elench. I, p. 165, b. 2.

‡ Fr. Balduinus, Jurispr. Mucian, p. 479. Ed. Heineccii terms the celebrated theological theory of P. Mucius Scaevola, "nimium erudita impietas," and "Mucianam Romana impietatis sapientiam."

§ Numerous illustrations are collected. Hamilton's Reid, Note A, § vi, pp. 775-780; Wight, p. 96; Discuss., pp. 636-641; Wight, pp. 519-523.

|| Discuss., Appendix I, Philosophical, (A.) p. 624; Wight, 510. "Multa sunt que esse concedimus: qualia sunt, ignoramus. Habere nos animum, ejus imperio inpellimur et revocamur, omnes fatebuntur: quid tamen sit animus ille rector dominusque nostri, non magis tibi quisquam expediet, quam ubi sit," &c. Seneca, Nat. Qu., VII, xxv, §§ 1, 2.

¶ Martial, XIV, Epigr. cxx. This quotation has not escaped Sir William's diligent erudition.

Until this much at least is achieved, "Ephraim feedeth on wind, and followeth after the east wind." Gnosticism and Manichæism, and the other transformed types of Oriental transcendentalism, will continue to delude, as they have deluded, the miserable minds and the blind hearts of men.\* In the recent years, indeed, the old adage has been lamentably illustrated, "*maximos philosophos maximos hæreticos.*"† But neither the heresy nor the injury has been confined to the erratic luminaries of iniquitous speculation. They have descended through the inferior grades of intelligence, producing almost universal asphyxiation of thought and morals, like carbonic acid gas sinking by its sullen weight through the vital air, and bearing death to those who respire the lower stratum. "Every man is become a fool for knowledge; every artist is confounded in his graven idol; for what he hath cast is false, and there is no spirit in them. They are vain things, and a ridiculous work: in the time of their visitation they shall perish." If their visitation is at length at hand, as we trust it may be, Sir William Hamilton led the opposing column; and it is to his piety, even more than to his genius, unless we accept the profound dictum of Quintilian, (*pectus facit ingenium*,) that we are mainly indebted for the prospect of this salutary turn in the modern disease. The world was advancing so far in self-conceited folly and delusion as to look upon the created universe as an episodical digression, awkwardly put together like a sorry tragedy.‡ Cujacius, and Balduinus, and Domat, and the great civilians of the sixteenth and seventeenth centuries, recognized the logical dependence of human jurisprudence on the Divine law, but there is a much more stringent necessity for acknowledging and detecting the dependence of human philosophy, and science, and reason on "Divine philosophy," and the incomprehensible will of God.§ When this is once done, philosophy will

\* O miseris hominum mentes! O pectora cæca!—Lucret. De Rer. Nat., i, 14–16.

† Cited as a proverb by Henry Cornelius Agrippa, De Incert. et Van. Scient., c. liii.

‡ This is the reverse of Aristotle's remarkable expression: οὐκ ἔοικε δ' ἡ φύσις ἐπισιτοῦσθαι οὐσα ἐκ τῶν φαινόμενων, ὥσπερ μοχθηρὰ τραγῳδία. Metaph. XIII, iii, p. 1090, b. 19.

§ "Quiescit intellectus noster non evidentia veritatis inspectæ, sed altitudine inaccessibili veritatis occultæ," says Cardinal Caietan, cited by Leibnitz. Fr. Balduinus, Schol. Jur. Civ., p. 1628, says of the Civil Law: "Et vero nisi si sua repetat principia ab lege divina, cui et suos veluti fasces submittere debet; nisi ad ejus regulam dirigatur, et in ejus veluti sinu contineatur, ecquo tamen evadet, solam humani ingenii vanitatem secuta?" Vide Domat. Traité des Loix, chap. i, § 1; St. Thom. Aquin. Summa. II, i, Qu. xciii, 3.

cease to be an odious name.\* Then the rapidly succeeding systems of speculation will no longer induce vulgar minds to regard the evolutions of abstract truth as merely a series of passing meteors.† Harmony, regularity, and permanent order will be recognized in the constitution and development of the intellectual universe, as in the universe of matter and space.

The Christian aspirations of Sir William Hamilton impelled him to seek such a solution: his intellectual strength enabled him to discern its urgency, and indicated to him a probable mode of its accomplishment. Like Leibnitz, like Anselm, he burst upon an unbelieving and skeptically learned generation, superior to his contemporaries in intellect, in logical power, in metaphysical subtlety, in philosophic penetration, in acquired information, not in wealth of naked facts, which of themselves are never "*information*," and directed his great capacities and his great acquisitions to checking and turning back the advancing tides of an arrogant infidelity. How far the promise of success attended his efforts remains to be estimated in connection with his philosophy: how he proceeded, by what route, by what means, and with what occasional deviations, may be previously learned from the consideration of his various literary remains.

The most important productions of Sir William Hamilton are specified in our rubric. They are his Discussions—a collection of papers contributed to the Edinburgh Review, with additions to them; and his Notes and Appendices to Reid—the latter never completed. The Preface to Reid, announced in the title-page of this edition, has never been published, and has probably never been composed. He has also inserted in the Appendix to the Essay of Mr. Baynes, a short note containing "a summary of his more matured doctrine of the syllogism, in so far as it is relative to the preceding Essay."‡ That essay itself is merely an exposition of Sir William's principal innovations in logic, and, as it has received his formal endorsement,§ may be almost included among the series

\* "Nunc quia nomen inane (*philosophorum*) multi jactitant, perpauci vero ita sunt morati ut recta ratio postulabat, fit ut res ipsa vulgo non intelligatur, et nomen odiosum æque atque ridiculum habeatur." Hieronym. Wolf., Pref. ad Zonaram, p. xxx.

† "Most men see nothing in philosophy but a succession of passing meteors, while even the grander forms in which she has revealed herself share the fate of comets, bodies that do not rank in popular opinion among the eternal and permanent works of nature, but are regarded as mere fugitive apparitions of igneous vapor." Giordano Bruno, cit. Humboldt, *Cosmos*, vol. i, pp. 60, 61, Ed. Bohn. The same idea is noticed and refuted by the Princeton Reviewer, p. 3.

‡ Baynes, Appen., pp. 153–157 § Discussions, p. 164, note; Baynes, Pref., p. ix.

of his own labors, at least so long as his Lectures on Logic and Metaphysics are expected without being published. We shall say but little about his logical speculations, though we regard them as the most profound portion of his works. But several inducements concur in recommending this reserve. They are intermingled with much disputation with Professor De Morgan, whose Treatise on Logic is scarcely more intelligible than his Treatise on the Differential Calculus. Each darkens the subject it undertakes to elucidate. Another opportunity may thus be afforded of recurring to the Hamiltonian Logic, when our third reason for present reticence may not be as urgent as it now is, namely, that we have not had the leisure to appreciate adequately, or to study sufficiently, the novelties advocated and the changes proposed. Furthermore, our limits would not permit an extended notice of these contemplated reforms, and a brief notice would be unavailing. The attention of the reader, which could with difficulty be enticed to the consideration of Peripatetic, Scholastic, and Hamiltonian Logic, would be uselessly distracted, and withdrawn from the careful estimation of that philosophy which is beginning to be felt as a new power in the intellectual world. We may say that our present dispositions are not favorable to Sir William's logical reforms; we are inclined to assent to the objections alleged by Mr. Devey against them,\* rather than to the reasoning by which those objections are sustained; but we shall content ourselves with very brief indications of the logical labors of the lamented author, and shall not hazard any definite judgment on the subject. We shall extend our investigations only to those cases in which his peculiar views in the department of Logic appear to have exercised a marked influence on the development of his metaphysical theory, or to have been determined by it. Those who have had the opportunity of becoming acquainted with Sir William's doctrines through the more copious exposition contained in his lectures, still in manuscript, declare that an intimate and suggestive connection exists between his Logic and his Philosophy.

At the period of his death he was occupied with a complete edition of the works of Dugald Stewart, left, we believe, unfinished. It was his misfortune to complete scarcely any of his enterprises. This was due, no doubt, in great measure to his broken health and shattered frame. It would, therefore, be harsh to apply to him the designation, *Omni-Incipides, Nihil-Absolvides*. We have not seen—we have scarcely desired to see—the republication of Stewart.

\* Devey's Logic. For the references see the Index to the work, for it has the rare merit of an Index.

We were assured that it contained nothing important for the estimation of Hamilton's philosophy, the only real merit which could by accident have belonged to it. We were informed that the editorial task had been undertaken rather as a relaxation than as a labor. We suspect Sir William not to have entertained a much higher estimate of Stewart's philosophical merits than we ourselves profess, notwithstanding the complimentary manner in which he is twice or thrice mentioned.

After having edited Reid, the principal founder of the Scotch school, and loaded his text with notes and commentaries, which hang like strands of Orient pearl from the ears, and nose, and lips of a blackamoor; after having demolished the elegant sophistry and factitious pretensions of Dr. Thomas Brown, Sir William may have considered it a pious duty to collect and inter the scattered members of the defunct Stewart. But this reverential care was discharged, or to be discharged, with the impatient tenderness of a hasty traveler.

"Quanquam festinas (non est mora longa) licebit,  
Injecto ter pulvere, curras."

All that was required was an honorable tomb. Stewart was to be distributed through a long row of uniform volumes, which might occupy an elevated place in public or private libraries, like the cinerary urns arranged along the walls of a Roman crypt, or corpses in the niches of a Brazilian cemetery. We have little regard for Stewart's claims as a philosopher, but we have the highest respect for the memory and character of the man, and a genial admiration for his varied accomplishments, his multifarious learning, his literary grace, and the feminine elegances of his mild speculation. We have no high estimation of the philosophical achievements of any of the *coryphæ* of the Scottish school, and deem it a calamity that the academical position of Sir William Hamilton should have compelled him to become ostensibly identified with them, and to introduce something like system, substance, order, and coherence into their vague experimental psychology, by a sweeping and revolutionary legislation, unconsciously or designedly *ex post facto*. We do not admire the method, the procedure, the form, or the results of the philosophical tentatives of the sect. Even Reid, the most acute, though the least refined of the number, furnished no valid premises for a satisfactory reply to Hume, the aim which inspired his inquiries and dictated his doctrine. He never apprehended the true character of the heresy he assailed. With his motives we cordially sympathize, but we lament the failure of their realization. In the

hands of the successors of Reid, his scheme was still more impotent, when it became necessary to resist the heresiarchs of German transcendentalism. Stewart involved himself in his dignity to escape the encounter, and affected to ignore them. We have heard that Jouffroy, the apostle and the interpreter of Reid in France, was not saved by his Caledonian antidote from imbibing at last the venom of Trans-Rhenane infidelity. As for Victor Cousin, a great man unquestionably, especially when contrasted with the ordinary great men of the popular favor; great by the accidents of his life, great by genius, learning, diligence, eloquence, and position, he has attempted to combine together oil and water, and to distil an eclectic philosophy out of the dissimilar and uncoalescing ingredients of Reid, and Locke, and Kant, and Fichte, and Hegel, and Schelling, recomposed with Descartes and Bacon, and flavored or garnished according to the scientific vocabulary of the Parisian *cuisine*, with *croutons* of Plato, Plotinus, and Iamblichus, and with the most delicate *soupeçon* of Aristotle. But the eclectic philosophy is Pantheistic at the core, though it trails the robes of Christian orthodoxy; and its disciples are manifest Pantheists, and have openly forsworn the gentle bonds of religious faith to vaunt the ponderous chains of the autocratic reason.\* Reid and his followers meant well, but they scarcely achieved, or enabled others to achieve, any permanent gain. Victor Cousin dreamed a dream of good-will to men, but his dream proves to be a specter. Syncretism, even if it is dignified with the name of Eclecticism, is always a failure:† it always ends in the identification of the macrocosm and the microcosm, nature and the human mind, the Creator and the creature.

"Sibi quisque profecto

Fit Deus."

This seems, from past experience, to be inevitable. With the exception of Kant, a possible exception which we shall afterward consider, Sir William Hamilton alone of recent philosophers has both meant well and done well.

In addition to the works already specified, Sir William published

\* Saisset, *La Philosophie et la Religion*, pp. 12, 24, 287. "Quis in angustum divina compellit?" Seneca, *Nat. Qu.* VII, xxiv, § 1. So Sannazzaro, *Ecl.* xii. "Chi puo le sue leggi al ciel prescrivere?"

† We cordially agree with Brucker, *Hist. Crit. Phil.*, *Diss. Prælim.*, § vi, 7, tom. i, pp. 16, 17: "Omnes omnino Syncretistæ, id est variarum sententiarum et diversarum sectarum inter se conciliatores caute audiendi, et multo cautius admittendi sunt, quippe qui mentem philosophorum plerumque adulterant, cujus testes fere infinitos historia philosophica, tum veteris, tum mediæ, tum recentioris ætatis nobis exhibebit."



a little tract entitled "Be no Schismatic." We are unacquainted with it, and with the date of its appearance; but we suppose it to have grown out of the controversies resulting in the establishment of the Free Church of Scotland.

By his nativity, education, and early associations, by his residence, social intercourse, and academical functions in Edinburgh, Sir William was attached to the chain of the Scotch psychologists, and he sought rather to evolve a larger philosophy out of the doctrines of their school, than to recur to less familiar systems, or to hazard an independent eminence more in harmony with his own larger views, his ampler learning, his stricter logic, and his more perspicacious discernment. To accomplish this end, he infused into the theory of Common Sense a more liberal significance, and a more catholic vitality than his predecessors had claimed, or would have been willing or able to claim. He refined away the characteristic, but mistaken limitations of the doctrine, till the lines of its existence reached to the beginning, and might be protracted to the ends of time. How undistinguishable the old and distinctive Philosophy of Common Sense was thus rendered from his own more abstract, and precise, and scientific doctrine, may be readily discerned by running over the quotations with which he upholds the universality of the system of Common Sense, and with which he confirms the cardinal tenet of the Philosophy of the Conditioned or Learned Ignorance. To us these citations reveal extensive reading, great industry, and much assiduity; but they do not reveal any marked agreement between the authors quoted and the authors to be sustained. Despite of this conciliation of extremes, if Reid and Stewart could be permitted to revisit the scenes of their triumphs, (*superasque evadere ad auras*,) it would be a murderous experiment, more disastrous than pouring new wine into old bottles, to compress the speculations of Hamilton into their heads, or to impress the Philosophy of the Conditioned upon their Common Sense.

This impulse, however, obviously governed Sir William Hamilton's mental and philosophical development, and its effects were both more signal and more considerable in consequence of his annotated edition of Reid having been the most extended labor of his life. Reid he illuminated with his own light, making brilliancy in dark places, like fire flies flying through a tropic shade. He quietly corrected his blunders, his misapprehensions, his *gaucheries*; his narrow views he amplified by opening long vistas through the thickets which the eye of his predecessors could not penetrate; his obscurities he rendered luminous by his own irradiation; he confirmed his weak positions by throwing up enormous buttresses, or enlarging

their base; he made his characteristic propositions tenable by rendering them fixed and precise, and by fortifying them with his own arguments and interpretation. So considerable, yet so unsuspecting and unsuspecting were these bountiful charities that Reid ceases to be Reid, and almost becomes Hamilton. Never was such a service so effectually, so affectionately, so generously bestowed by a greater disciple on the memory of a master since Plato immortalized Socrates in his imperishable Dialogues.

It has been the suggestive dream of all legendary ages, interwoven with various mythologies, and embodied in the fairy tales of many lands, descending probably from an early misconception of the Scriptural tradition that the sons of God took wives from the daughters of men,\* that the contact of spiritual existences with creatures of earth entailed upon the higher nature the taint of the mortality which they embraced. So it has been with Hamilton. It is not merely the customary designation of the Scotch school, in itself a sufficient calamity, which clings to his doctrine like the shirt of Nessus to the back of Hercules, but the views of that school have assumed too large proportions in the evolution of his tenets, and have dwarfed and disguised his own loftier speculations. The authorities cited by Sir William show, if they show nothing more, that the doctrine of Common Sense, the primitive or fundamental beliefs of the Scotch teachers, the indemonstrable principles of Aristotle and his commentators, the archetypal ideas of the Platonists, may be regarded as the common property of all ages. If any claimant can demand possession by the right of prior occupancy and continual claim, it is not Reid, but Aristotle. This extension, arbitrary perhaps, of the duration of the doctrine entitled Sir William to accept the tenet as the foundation for his system, without any obligations or liege homage to Reid.† Instead of adopting this plain procedure, he has admitted by his acts, and probably admitted in his intentions, an invalid suzerainty, and has thus conceded the precedence to a manifest inferior. Thus it happens that the Philosophy of Common Sense is presented by Sir William Hamilton as a co-ordinate member of the Hamiltonian system, instead of being regarded as a long, a learned, and an exceedingly able, though indirectly deceptive, elucidation of one of its presumed characteristics. We shall perhaps discover that this procedure has occasioned what we conceive to be one of the main deficiencies of the theory of the Conditioned, but this topic we postpone.

\* Gen. vi, 2. See the singular development of this tradition in the Book of Enoch, cited by George Syncellus, *Chronog.*, vol. i, pp. 20-23.

† *Tà δὲ κείμενα κοινὰ πάντων.* Aristot., *Metaph.*, VI, c. xv, p. 1040, a. 11.

Again, a prominent and characteristic purpose of Reid was to exercise the intermediate forms which were supposed to flit between the object and the recipient in the act of perception. His language was often indistinct and wavering, but this was one of his main designs. Thus he hoped to refute Hume, deeming it sufficient to put to flight his shadowy hosts of ideas and impressions. The effort has been long and magniloquently lauded, but its temporary success continued only while the adverse line was thrown into confusion by the necessity of a change of front. It has been elevated to more than its original dignity and promise by Sir William Hamilton's copious, acute, and elaborately learned amplifications; but it has always reminded us of the first of the Encyclopædical Questions submitted by Pantagruel to Sorbonnicolificabilitudinistical disputation.\* We apply this remark to Reid's aim rather than to Hamilton's commentary, which has an infinitely higher use and value separate from that aim. But a valid reply to Hume, as a valid scheme of philosophy, must be independent of the particular decision espoused in regard to Presentative or Representative Perception. The recognition of images in thought was perhaps a fiction, useless, and possibly deceptive, and therefore judiciously abolished. But it was only in consequence of the ambiguities of language, the awkwardness of expression, and the aberration of reasoning thence resulting, that these images were ever hypostatized, or clothed with any essential reality. It was only the metaphysical bungler who lost himself in that inapprehensible space,

"Where entity and quiddity  
The ghosts of defunct bodies fly."

Aristotle was not betrayed into realism by his species;† it is doubtful whether Plato was so far misled by his ideas. But there was no excuse for regarding as a polar star an image "*bombinans in vacuo*." Hume appeared to make such a mistake; Locke did commit it; but to refute Hume by assailing the prevalent theory of perception, was to refute him merely *per accidens*, and thereby to prolong the war.

After the long divorce of the English language from profound

\* "*Utrum, une idée platonique voltigeant dextrement sous l'orifice du chaos me Philosophale. Œuvres, vol. viii, p. 334.*  
pourroyt chasser les escadrons des atomes democraticques." Rabelais, *La Chres-*

† *Ἡ χεὶρ ὁργάνων ἐστὶν ὁργάνων, καὶ ὁ νοῦς εἶδος εἰδῶν, καὶ ἡ αἰσθησις εἶδος αἰσθητῶν.* Aristot., *De Anim.*, III, c. viii, p. 432, a. 1. See the whole chapter. The doctrine of Aristotle is consonant with the tenets of Kant, Hamilton, and Hume.

philosophy,\* these documents are alone sufficient credentials to authorize Sir William's admission into the ranks of the most subtle, most invincible, most solid, best grounded, most approved, and most profound doctors of the Middle Ages. He is a fit companion for Duns Scotus, Alexander of Hales, Holcot, Middleton, Burleigh, and Bradwardine. His style is as crabbed, and frequently as antiquated as theirs, his distinctions as numerous and as refined, his phraseology as prudish in its technical precision. Like them, he multiplies his divisions, and reduplicates his subdivisions; like them, he spins out the threads of his art, and weaves them into an intricate web, until they sometimes minister to confusion rather than to perspicuity, and bewilder us in an endless labyrinth. If he himself escapes the dizziness which he occasions, he is beguiled by the singular perfection of his logical ingenuity. Thus, in his masterly distribution of different schools of philosophy, according to the doctrines of perception which they respectively maintain, he seems to us to have mistaken a secondary consequence for an essential and specific characteristic. He might have given a fuller and more suggestive classification if he had sought his differences in a higher genus. Indeed, the essential distinctions indicated do not repose so decidedly on the discordant theories of perception, as on the old opposition between Nominalism and Realism, which appertains to the more generic genus. Moreover, if the requisite pains be taken to arrange these divisions and subdivisions in a tabular form, it will be manifest, from the absence of correspondence between the parts, and from the gaps suggested by the comparison of the different members, that the apparent symmetry is constrained, and that either the principle of the division is inadequate to its task, or that it has not been pressed to its full capacity.

No schoolman—not the wonderful, nor the universal, nor the angelic doctor—ever exhibited the same extent of metaphysical erudition, in combination with the same variety of extrinsic learning, and the same felicity of curious illustration, as is displayed by Sir William Hamilton. In these respects he has been rarely equalled, and but twice surpassed, by the skeptical Bayle and by Leibnitz, whom he himself resembles in so many points, whom he differs from in so many. Wherever his foot rests he empties a cornucopia, not of flowers, but of fruits; and yet, the cornucopia, like the purse of Fortunatus, remains ever full. It is not merely in the walks of metaphysics and logic that he is thus lavish of his varied stores,

\* "L'Angleterre a presque complètement déserté le terrain de la philosophie." St. Hilaire, *Log. d'Aristot.*, Trad. Préface, vol. i, p. clvii. Hamilton, *Discuss.*, pp. 278, 279, 677.

but his profusion is equally remarkable in his Disputations on Education, and in his mathematical, medicinal, historical, literary, and antiquarian investigations. Whether he traces the little known history of the universities and colleges at the close of the Middle Ages,\* examines into the modes of actual and the conditions of the most desirable academical organization; whether he contrasts the grand professions and pretensions of Oxford, and Cambridge, and inferior institutions, with their comparatively small performances; whether he determines the objects and the course of a truly liberal education; whether he estimates the importance of classical and the mistaken cultivation of mathematical studies, and the respective influences due to the neglect of the one and the undue appreciation of the other; whether exposing the uncertainties of medical science, and the discrepance between its acknowledged eminence and its limited acquisitions; whether investigating the history of the education of the deaf and dumb,† or detecting the authorship and perpending the merits of the *Epistolæ Obscurorum Virorum*, Sir William Hamilton's mastery of his subject is always evinced, and the superfluity of his learning usually displayed. Moreover, let it be added, that this learning, however excessive and fatiguing, is more frequently illustrative than decorative. This is its noblest praise, and involves a higher power than erudition alone could claim.

An ample library is a great convenience, as little to be appreciated as enjoyed by those everlastingly condemned to a scant collection, and unfamiliar with the public cemeteries where the volumes of the dead repose in state. But neither the Bodleian at Oxford, nor the Advocates' Library at Edinburgh; nor even Sir William's own remarkable library, whose rare contents are signalized by Mr. Baynes,‡ and indicated in the appendix to his "New Analytic," and in the writings of his eminent preceptor, will explain the ever-flowing erudition of Hamilton. He cannot touch the most barren subject, but, like the waters gushing from the rock at the stroke of the rod of Moses, the fountains of the great deep of ancient, mediæval, and modern lore, are instantly unsealed, and numberless streams of learning rush forth on all sides, not merely satiating the thirst of knowledge, but threatening to overwhelm us with their

\* Sir William appears not to have prosecuted his researches relative to universities very extensively into the Middle Ages, and to be unacquainted with the work and discoveries of Savigny, the inquiries of Ildefonso von Arx, and the earlier and longer circulated, but still less known treatise of Hermannus Conringius.

† The antiquities of the subject appear to be borrowed from Morhofius, but Morhofius is not named.

‡ Baynes, Preface, p. x.

redundant waters.\* For the production of this enchantment, the patient investigations of a long life, habitual diligence, and uninterrupted study, aided by a memory equally quick and tenacious, by a mind capacious and discriminative, and even ruminating, have all been required. It was neither nature nor art; but nature, art, and circumstance combined, which achieved these marvels:

Ingeniumque capax, totumque Heliconæ dedit.

They fill with amazement the generations of inferior men; we look upon them with admiring wonder, like modern architects gazing on Stonehenge or the pyramids; like the cotemporaries of Homer contemplating the huge masses hurled by the heroes of the former type. But Sir William was a cotemporary: the period of his labors and celebrity coincides with the generation just completed; and we wonder the more at his intellectual stature and development, because our proximity renders so obtuse the visual angle under which his proportions are seen, and because he stands isolated in unapproached excellence, without rival and without imitator among the living.

After this delineation of the career and the characteristics of Sir William Hamilton, we shall devote the continuation of this sketch to a more special estimate of his Philosophy, and its prospective services.

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## ART. II.—SPIRITUAL DESPOTISM.

*The Skeptical Era of Modern History; or, the Infidelity of the Eighteenth Century, the Product of Spiritual Despotism.* By T. M. Post. 12mo., pp. 264. New-York: Charles Scribner, 1856.

THE sacred right of individual free opinion in matters of conscience is the principle on which Luther fought the Reformation. This right, so natural, and with us so indefeasible, was then denied. The pope claimed absolute sovereignty in the world of opinion. The temporal powers aimed also to control both the thought and action of the subject. Conformity to the views of the monarch, not only in matters of state policy, but even in religion, was enforced upon the people as coming within the prerogatives of the *Jus Divinum*. But the successful assertion by Luther of the rights of conscience in opposition to this, broke not alone the religious

\* We must observe, however, that Sir William's reading is one-sided. Platonists, Realists, Skeptics, and Mystics, rarely appear in the large circle of his acquaintance.



thralldom of that age. Both philosophy and science felt the liberating spell. Mind in general was emancipated. From that single act, went forth an impulse whose wave is still in vigorous motion, and the productive results of which, upon the world's development and progress, no human mind can yet foretell. New ideas in faith, philosophy, popular rights, government, and progress in general, at once sprang forth. It was the torch of Prometheus, or, rather, it was more. That gave life to a statue; this to an age. The dead forms of social, political, and religious life at once felt the inspiration. It was the inauguration of the modern era of civil and religious liberty.

From that day, Protestant Christianity has been the representative of freedom, freedom first in the domain of conscience, and then, consequently, in philosophy, art, science, Church, and State. In a word, it reared the throne of reason upon the broken power of bigotry and intolerance, and supported it by order, justice, and truth. It is now more than three hundred years that Protestant liberty has been working out its results. The nations are witnesses, and the scale of operation has been of sufficient magnitude to make the experiment a fair one. What now are the results which so abundantly declare themselves? Let history answer. Let the superior commercial and political condition of the Protestant states of Europe and America answer. Where are prosperity and progress? where security of life and property? where liberty of speech and opinion combined with reverence for law and a steady support of public order? where are schools, Bibles, an unfettered press, and general education? where the highest tone of morality and the purest form of Christianity which the world has yet seen? All these things are patent to observation, and of a kind so calculated to catch the attention, that sophistry must be artful, and judgment perverse, if the mind fails to be convinced.

Opposed to this principle, is Spiritual Despotism in deadly conflict with Protestant freedom, and rallying for the most part under the standard of the pope. Poorly disguised under the mask of Christianity, the Roman Catholic hierarchy stands demonstrated by its history, its principles and assumptions to be a grand consolidated conspiracy against both religion and liberty. It is worldly, ungodly *ambition*, covered with the mere *skin* of piety, a system defiant of God, and the most deadly enemy of man. There is no study more profound, or worthy the attention of philosophic minds, than the progressive and insidious development of this politico-spiritual system. In the name of Christ, it has remorselessly grasped power which Christ refused. Claiming to be his vicegerent on earth, it has proclaimed doctrines which Christ never taught, and

sanctioned enormities which drew forth his severest invectives. In the name of a religion which was designed to bring relief to oppressed and down-trodden humanity, it has imposed upon it burdens intolerable to be borne. Instead of peace, it has brought the sword. Instead of consolation, wretchedness and despair. And yet its pernicious errors are so artfully interwoven with the truth, and its monstrous usurpations so covered with the sacred form of Christ, that the eyes of a large proportion of Christendom are still held that they see not its true character.

The battle of these contending systems hitherto has been waged at a distance from us. Confidence in our own safety, and belief in the impossibility of disturbing the strong foundations on which our religious liberties rest, have made us in a measure indifferent to the struggles of liberty abroad. We have forgotten, too, that our fathers suffered. We do not see with our own eyes the streaming blood or the burning fagot. History, it is true, tells something of the past; but the voice of receding centuries, like the sound of receding footsteps, becomes fainter and fainter, as time and distance separate us from danger. Remote from the scenes of danger, we have looked on with the calmness of philosophy, rather than the stirring interest of battle when it is pushed even to our own gates.

But strong as may be public confidence in the stability of religious freedom here, it is well to remember that this freedom comes to us by a charter which is soiled with blood, and scorched with the fires of civil war. It is the price of costly treasure, of deadly struggles, of watching and tears. Intimations, significant enough, already appear that this fearful struggle is destined to be renewed; and renewed here on American soil. So strong thus far has been the tide of papal immigration from the old world, that Rome has already commenced the work of recasting our institutions to suit her schemes of ecclesiastical aggression. Free schools, free presses, free Bibles, free speech, and free thought, are the natural supports of the great principle of Protestantism, which is the right of private judgment in matters of faith and conscience; and these, therefore, must in some way be subjected to her regulating power. If any one supposes that Rome is more tolerant of the press now than formerly, let him read the "Circular of Pietro Amerigo Matti, by the mercy of God, Patriarch of Venice, to his beloved sons, the booksellers, publishers, and true believers, residing in the city and diocese," issued so recently as December 31, 1855. This fulmination follows directly in the wake of the concordat just granted to the pope by the "most pious" Emperor of Austria, and is the first signal gun to warn all impracticable sons of the Church,

as well as heretics, of what they may now expect. We extract a couple of paragraphs.

"No one, be he priest or layman, will be allowed, without previously obtaining permission from our ecclesiastical 'censure,' to publish, either as author, printer, or vender, any work either directly or indirectly touching on religion or morality, or specially treating of the Liturgy, or of any other subject. It is also forbidden to introduce any book whatever from other countries, without having applied for and obtained the approbation of the ecclesiastical 'Censure Office,' excepting in such cases where the book has been marked as being among the works which are permitted.

"Should any person dare publicly or privately to sell books, prints, or paintings, which are prohibited by the Church, or could be prejudicial to religion or morality, be it known unto him, that we will not only suppress such illicit sale ourselves, but will also call in the arm of the civil power, which the monarch has placed at the disposal of the Church, to our assistance."

What this "arm of the civil power" means, the unhappy victims of priestly despotism in Austria understand full well.

It is not the sudden overthrow among us of the rights and immunities of Protestant liberty, that we fear; open and direct assault would defeat its own aim. Rome understands too well the laws of human nature. She saps and mines by slow approaches. What cannot be accomplished in a year, may yield perhaps to a generation or a century. The ages are hers. Like the painter Zeuxis, she works "for eternity."

We are prone to quiet our apprehensions of danger from this quarter, by quoting the old adage that "Error can never prevail where truth is left free to oppose it." But this is true only in a qualified sense. Such maxims are often suffered to pass unchallenged, because they are presumed to embody the results of long and general experience. But if it be meant that falsehood and fraud find no victims under the bright light of our republican institutions, the maxim teaches a dangerous fallacy. Republican liberty is the paradise of imposture. Witness its growth among us within the past generation. The swiftness of error has ever been the subject of proverbial remark. *Mendacium præcurrat rationem*. Falsehood often preoccupies the mind before truth arrives. Of all erroneous dogmas, those which pertain to religion are the hardest to uproot, because religion takes strongest hold of the heart. How hard it is to correct the false religious sentiments of an age or nation, let history and experience answer. Let the religious wars which convulsed and desolated Europe for a hundred and fifty years after Luther, answer. Let Protestantism subjected to a bloody crucifixion in Italy, France, Spain, and Portugal, answer. Though in England, Holland, and Germany, it escaped the ignominy of a capital execution, yet in these countries it was "saved as by fire." Errors of religious be-

lief, no matter how flagrant or full of pestilent mischiefs to both body and soul, to individual peace or social order, to personal purity or public virtue, when intrenched behind ecclesiastical forms which are sacred in the eyes of the people, and especially if these forms ramify themselves through the foundations of the social body, become next to impossible to dislodge. Like the Russians in Sebastopol, behind their impregnable ramparts, they laugh at Minnie rifles and Lancaster guns. If driven out at all, it is only by protracted siege, and attended by destruction and carnage at which humanity mourns, and piety veils her face in inconsolable sorrow.

The relation of Romanism, as compared with Protestantism, to civil and religious liberty, is a question which every day is invested with still increasing importance. It is self-deception if we console ourselves with the thought that Romanism is dead. Broken in power, she may be; and stripped of some of her fairest possessions. That ancient prestige of supreme spiritual authority, which filled both princes and people with awe, is also gone. But stripped, shriveled, rickety, and rotten as she is, yet there remains a vitality which repels dissolution; full of the same deadly hatred of everything which questions her haughty prerogative, and demonstrating that Protestant liberty can be safe against her insidious advances only at the price of untiring and persistent vigilance. That is certainly not a dead power which holds in its firm grasp the first military empire of Europe; with Austria, Spain, Italy, parts of Germany, and all of Central and South America, under its feet. It not only lives, but it is made wiser by reverses. Its gigantic proportions overshadow the world. Still, everywhere the same unrelenting foe of the rights of conscience, it surrenders no feature of its arrogant pretensions, and makes no compromise with the principles of civil or religious freedom. It sustains the political despot in his war against humanity, in order to secure support for itself in return. In its wrath implacable, and in zeal persistent; with profound policy, it yields to the pressure when opposition is too strong to be resisted; yet watches, with instinctive sagacity, for the reactionary moment, that the retiring wave may enable it to advance its standards still further than before.

So averse is the spirit of toleration which prevails among us, to anything which savors of the proscriptive spirit, that the public mind can scarcely be made sensible of the reality of present and growing danger from that source. But facts enough, it would seem, have lately occurred to open the public eyes. We see a politico-religious hierarchy among us, with all the appliances of stringent party drill, entering the political arena, on strictly ecclesiastical grounds,

and unblushingly contending for strictly ecclesiastical advantage. Already strong enough to hold the balance of power between the contending parties, it enters the contest of municipal, state, and national elections; offering the bribe of its support to that unprincipled demagoguism which will bid the highest for it, and holding the lash of ecclesiastical censures and "mortal sins"\* over the voters in its communion, who refuse to cast their suffrages in accordance with the dictates of their spiritual superiors. We have lately seen, also, a concerted effort in several of the states, to break down the system of public schools, because they are deemed incompatible with Roman Catholic interests; also the ejection of the Bible in some places from these schools, through the same influence; and truckling school committees have even consented to expurgate text books, and to falsify the truths of history, in order to propitiate this alien demand, thus depriving the rising generation of that knowledge which is necessary for a correct judgment on some of the most vital issues which citizens are required to meet. Add to this, the policy now clearly developed, of clothing the bishops of this Church with the property title of all churches, cathedrals, cemeteries, and other ecclesiastical estates, and therefore investing them with immense temporal power. Under the workings of such a system, the Catholic laity would be deprived of the last check against the tyranny of their spiritual superiors. Their ability to exercise the Catholic religion, to which no doubt the great majority are conscientiously attached, would hinge at once upon the condition of unreserved submission to the priest or his chief. Besides this, it is a fact significant of the development of Catholicism among us, that the Romish press in this country is already opening its batteries against the rights of conscience, and exulting in the prospective overthrow of Republican liberty, in that glorious millennium which they profess to see not far off, when the power of the pope shall be firmly established on these American shores.

It is no part of our purpose to invoke the spirit of party, but of calm and dispassionate inquiry. The times demand that the compatibility of Romanism with Republican liberty should be discussed. Patriotism, Philosophy, and History have a service to render in the solution of so great a question. The highest interests of religion and humanity are involved. It is but natural, therefore, that the press, true to its instincts as the guardian of the public safety, should begin to utter the convictions of patriotic reason. The volume whose title we have quoted at the head of this article, rather as the

\* See the late circular of Bishop Tuam, of Buffalo, to the faithful in his diocese.

text for a brief essay, than for critical review, is a prompt and valuable contribution to the issues now forced upon public attention. It is a searching investigation, historical, philosophical, and fervidly eloquent in thought and language, into the causes of that direful eclipse of faith, which in the eighteenth century cast its chilling and baleful shadows over Continental Europe, and which reached its culmination in the convulsions and blood of the French reign of terror. That catastrophe is not yet forgotten. At the distance of two thirds of a full historic cycle, we still feel the throbbings of that mighty fever which first prostrated, and then for a time consumed the civilization of Europe. Its awful lessons are still before us. Out of the midst of these convulsions, rendered horrible by the demoniac madness of a people seemingly given up of God to be scourged by consuming passions which their own vices and crimes had engendered, there comes a voice which speaks to the listlessness of these generations, in tones of startling import.

With the light of history before us, it is easy to trace the connection of these events with their causes. The French revolution was a prodigy. Its like had never occurred before; because like causes had never, in the same degree, been called into action. It stands forth to the imagination, a specter, huge, ghastly, and begrimed with blood, the monstrous offspring of Atheism. Infidelity at that time rushed to its direst extreme. It first enacted the impious mockery of dethroning the Almighty, and then, as if human debasement could find a still lower deep, it deified reason in the person of a prostitute, and inaugurated the new worship with blasphemous ritual and pomp. That chapter is one of the most instructive in the world's history—a melancholy picture of the condition of a people after renouncing God. There let it stand forever. Its lessons will not be lost.

But the infidelity of the eighteenth century had its cause. Philosophy points it out in the unholy crusade which for centuries spiritual despotism had waged against the dearest and most sacred rights of humanity. Liberty of conscience is the natural birth-right of the soul. Without this, it is impossible for man to fulfill his moral agency. Instead of being a "little lower than the angels," he becomes divested of his humanity as a living, responsible being, and degraded to a *thing*. What slavery so oppressive and humiliating as this? Yet witness the terrible system by which, in the sacred name of Christianity, for persistent centuries, the faith and freedom of God's people have been repressed. Witness it in the humiliation of the temporal powers of the world, degraded to the condition of mere vassals of the spiritual, the pretended successor



and representative of Him who distinctively abjured worldly authority when he declared, "My kingdom is not of this world." Let the "Holy Office," with its appalling secrets, its mockery of trials, its cruel tortures and imprisonments, its chains and fires, by which the free spirit of man was broken, and fear and despair came down on the soul like night; let this, with its untold thousands of murdered victims, pleading in vain in the name of God and humanity, for mercy, answer. Let Huss and Jerome of Prague, the massacre of St. Bartholomew's, the Revocation of the Edict of Nantes, and the fires of Smithfield, with their terrible history, answer. Let the general demoralization of the Romish Church, as it has been in the past, and as it still is; her shameless traffic in indulgences, not confined to the days of Tetzels, but still continued; let her besotted idolatry of saints, images, and relics, everywhere still taught as the true service of piety; let the general licentiousness of both priests and people, in countries where her influence is undisputed, and the absence alike of the forms and spirit of pure Christianity; let these answer, and give convincing testimony against this gigantic system of sin.

If *such* a Church were the *true* representative of Christ on earth, then would infidelity have whereon to stand. Infidelity to Christ would be duty to God. The infidelity of the eighteenth century was the insurrection of reason, not against truth; not against Christianity; but against that mockery of it, which had stolen its name, that huge hypocrisy which in the livery of Heaven, blasphemed the Almighty, trampled on his servants, and practically nullified every virtue which the Almighty has taught. The jeers of Voltaire, Diderot, and the Encyclopædists were a tribute to truth. The infinite scorn which in such terrible measure was heaped upon the pope and the whole papal system was a tribute to the truth. It sprang from a just conception of the holiness, wisdom, and justice of that God whose character was slandered and caricatured by the character and principles of the pretended successor of the chief of the apostles.

We extenuate not the blindness of that infidelity which, for so long a time, assumed the character of a phrensy against the Gospel. But the recoil of the bow is always in proportion to its spring. To distinguish between Christianity itself and its unworthy representatives, is a duty which no pretext or apology can excuse. The truth as it is in Jesus is ever radiant, bright, full of hope and full of beauty. Love beams from its face, and angel sweetness tunes its heavenly voice. Its holy character rebukes its maligners, and gives evidence of its Divine origin. But that counterfeit of Christianity,

which appears in the Roman Catholic Church—as it has been for the last eight hundred years, and as it still is—would justly bring one's purity of heart as well as integrity of understanding under suspicion, to yield it the tribute of reverence and admiration. It is no wonder that the educated minds, not only of France, but of Europe, became infidel. It was the reaction of natural human instincts, too strong even for the iron bands of authority, against the iniquity of imposture in things so sacred. If the Church, then, had been the true confessor of Christ, and priests and people had furnished living exemplifications of the truth and power of the Gospel, no conspiracy of learning or genius against it could have prospered. The power of truth would have smitten this audacious infidelity with eternal blindness, as the light from heaven smote Saul of Tarsus. Infidel wit, literature, and science could have availed nothing. The shafts of Rousseau, Gibbon, Voltaire, Helvetius, *et id genus omne*, would have proved *telum imbelle*, like the spear of the aged Priam when hurled against the Trojan horse.

We hold it, therefore, fairly proved, that the infidel era of modern history, with all its terrible consequences, is traceable to the papal hierarchy; to its corruption and perversion of the glorious truth which Christ committed to the Church for the salvation of men; to its shameful abnegation of the spirit and practice of that universal charity which he enjoined as the chief and sum of all the virtues; and to its fearful repression of the rights of conscience, through so many centuries, by cruelties unparalleled in the annals even of despotism itself. Against Rome the blood of slaughtered saints cries out for vengeance.

The renewed discussion of these questions, we think, is demanded all the more by the fact that the public mind is constantly misled on this subject. Many well-meaning people believe that lapse of time has softened the asperities of ancient intolerance, and that contact with republican liberty here has wrought such changes in the papal system, that there is really no longer any danger from its propagation. Hence we see children from Protestant families filling Catholic schools. Protestant money aids in the erection of Catholic churches and colleges. Perverts from Protestant ranks are found filling Catholic pulpits and editing Catholic journals.

Nor is this all. Through the influence of these and other causes, a growing disposition is apparent to ignore the *political* character of this ecclesiastical system, and to modify, if not dismiss altogether, the stern judgment which history has so long rendered against it. Writers are found who claim to survey the question

from the stand-point of philosophy, and who, finding an apology for the enormities of the past in the confusion incident to a mediæval and transition stage of society, profess to see in the unchangeableness of Romanism a conservative barrier against the licentiousness of modern opinion, just that element of stability which is the foundation of social order. A paragraph from "The Skeptical Era" will state what we wish :

"A philosophical writer, eminent for accurate and profound social analysis, De Tocqueville, thus gives his solution of the above problem : 'I am inclined to believe that our posterity in the democratic ages, will tend more and more to a single division into two parts; some relinquishing Christianity entirely; others returning to the bosom of the Church of Rome.' That is, in the ages of democratic freedom, spiritual despotism will be the only conservator of faith! Chateaubriand also, in his *Etudes Historiques*, claims for Catholicism that it is the religion of democratic society, while he characterizes the reformed faith as 'philosophical truth, clothed with Christian form, attacking Christian truth;' having achieved for society a change from the military to the civil and industrial genius, and 'able to point, amid the ruins it has wrought, simply to some field which it has planted, and some manufactures established.' Nor are these writers alone in their forecast of the future, or their estimate of the relations of Protestantism to democracy and faith. Sentiments like the above are rife in the literature of the day. They are the cant of a school; a school not of the Catholic communion alone. Protestant writers of profound and graceful culture, of devout and earnest tone, and of seductive plausibility and grace, join in their utterance."

But is this, we ask, the true solution of the problem of society? Is a system of religious faith, which has already regenerated the Church and the nations, by purging the Gospel of the superstitions and human traditions, which, for so many centuries, had neutralized its power; which, in the short space of three centuries, has given to Christianity, to philosophy, and liberty, an impulse such as the world has never felt before; is this system of faith, even while in the full tide of a still more glorious development, to surrender its trophies, and retire before spiritual despotism, which, with ancient arrogance, comes forth from its den, and claims to be the conservator of republican freedom? The philosophy which can thus reason, in our opinion, has but little claim to the name. Neither the history of the past, nor the phenomena of the present, afford premises on which to build such a conclusion.

On the contrary, unless the clearest convictions of reason are to be surrendered, and credulity and superstition to usurp the place of the nobler faculty, we are justified in the assertion, that faith and liberty must perish *wherever* and *whenever* spiritual despotism gains the ascendancy. "Spiritual Despotism," we say, rather than "Rome," because the principle involved is more philosophically stated in the abstract, and is one that needs to be applied in the

most general sense. It is the same withering scourge, whether applied by the pretended successor of St. Peter, or by crowned heads, Catholic, Greek, or Protestant; or by the *Vox Populi* of a democratic state. Examples of Protestant intolerance have not been wanting. It disgraces the history of England, Holland, and some of the American colonies. It is some relief, however, in these cases, to know that such fruit was not legitimate to the tree which bore it. On the soil which produced it, there it perished, blasted by the mildew of its own incongruity with the principles of Protestant liberty. But spiritual despotism is the life blood of the papal hierarchy. It permeates the bones, muscles, and integuments of the gigantic body. It is fundamental to the system, and, of course, the system without it would fall. The power to bind and loose, supported by the terrible appliances of persecution and repression, even to the bull *De comburendis hæreticis*, is claimed by the pope as belonging to the original commission of the keys. It is on this principle that Rome seeks to thrust herself between the soul and God, and assumes to dictate, not only what each one shall *do*, but even what he shall *speaking* and *think*. Woe to the luckless heretic who maintains the right of private judgment. It is mortal sin for which thousands have learned that purgatorial fires are no vain imagination.

True religious faith can never coexist with this odious tyranny. The essential element of such a faith is freedom of opinion. *Necessary* virtue is an impossibility, for virtue consists in that unconstrained homage and obedience which the soul renders to God. If constrained, it is not virtue—it is something else. Especially is this true of faith, which is the highest form of virtue. As this is the most sacred, so is it the most delicate exercise of those voluntary functions in which moral agency consists, and which render man the noblest work of God. It vanishes before the harsh contact of force. The proud, independent spirit may to some extent be broken by pains and penalties. The prospect of tortures and death will fill the soul with fear, and exact conformity, at least in externals, to ritual and creed; but a piety of this sort has no element of acceptableness to God. A soul thus enslaved bows to the yoke like the dumb driven cattle, and fulfills its routine like the mill-horse under the lash, or the machine under the touch of wind or steam.

In denying the rights of conscience, Rome arrays herself against the eternal principles of man's moral nature. She attempts to extinguish the very spirit which God inspires. Individual responsibility, based on free judgment and free action, constitutes the basis

of Christianity. But the Roman Catholic theory proceeds on the principle that the Church is the responsible party and not the individual. With the power to bind and loose, both in heaven and on earth, individual responsibility becomes a fiction, an amiable fiction indeed, but still a fiction; and free judgment and free action, even in so important a matter as religion, a simple absurdity. To keep the conscience and govern the faith of the world is her high function, and to save the soul, even though by the rack or fagot, an act of grace.

If a test were wanted of the comparative truth of Protestantism and Roman Catholicism, perhaps no better one could be found than the standard of morals which prevails in countries long subject to the influence of these different systems. Let us seek an *experimentum crucis* in the statistics of crime as presented in the official and governmental reports of the different states of Europe. To go into this inquiry fully would be impossible in a brief essay. But a table is at hand, found in Seymour's "Evenings with Romanists," which will be sufficient for our purpose. What is true of one grade of crime, and that the chief, will doubtless hold true of all, unless it can be shown—a thing which will not be pretended—that peculiar circumstances gave excessive development to that grade. The table is compiled from public reports of the crime of murder. The average annual per cent. in Protestant England is compared with that of eleven Roman Catholic States, and is as follows:

Roman Catholic Ireland .....	19	to the million.
" " Belgium.....	18	" "
" " France .....	31	" "
" " Austria.....	36	" "
" " Bavaria.....	68	" "
" " Sardinia .....	20	" "
" " Lombardy .....	45	" "
" " Tuscany .....	56	" "
The Papal States.....	113	" "
Roman Catholic Sicily .....	90	" "
" " Naples.....	174	" "
PROTESTANT ENGLAND.....	4	" "

Never were figures more eloquent or convincing. Nor are we surprised. The argument from experience sustains the deductions of reason. Under the keeping of such a system of falsehood, what but vice, moral stagnation, and intellectual imbecility, could be expected? The Bible is forbidden to send its searching light into the dark caverns of individual and social iniquity. Piety, rendered blind and impotent by false instruction, scarcely knows any other God than the priest or the Virgin. Crime, though all besmeared

with the tears and blood of its innocent victims, nevertheless, without repentance, purchases easy absolution by paying to the Church a few paltry shillings. The conscience is seared or misguided. And on every hand, where Christianity ought to be gathering its daily trophies in the salvation of souls, and art, science, and progress be heralding the elevation of humanity, there moral and intellectual stagnation prevails, and civilization, emasculated and infirm, seems scarcely able to withstand the waves of barbarism, which press around it on every hand, and threaten to return.

Nor are the conclusions on this subject to which the mind is driven, to be shaken by the consideration that Roman Catholics have in some instances been the advocates and supporters of toleration. With pleasure we accept in this behalf the testimony which one of the states of this Union bears to the tolerant spirit of Lord Baltimore. Add to this also the many examples of true piety always to be found in that Church. But these things do not disturb the principles for which we contend, or the facts we have named. Individual piety sometimes rises above the fatal tendencies of a false system. But we ask, when has the Roman Catholic Church ever been tolerant of opinion? When has she ever conceded liberty of conscience? When has she ever ceased to stir up, so far as able, the temporal power to enforce her commands? When has she failed, if able, to persecute even to imprisonment and death, all who questioned her arrogant supremacy? She may change her policy for a time, or suspend her action at the dictates of prudence, but her principles are always the same. *Mutare sperno* is a maxim in which she glories.

We said above that the ascendancy of Romanism in this country would be fatal to liberty. No truth, in our opinion, is more certain, except, perhaps, those which come strictly within the limits of demonstration. A perfectly despotic hierarchy, she claims supreme temporal authority by virtue of her assumed supremacy in spirituals. If unable to secure the temporal sovereignty to herself, she courts alliance with it, and lends it her spiritual support in consideration of expected advantage. Thus it is at this time with all the Catholic despotisms of Europe. The throne is in alliance with the Church.

In asserting the danger of liberty from this source, we speak of dangers that are insidious and distant, rather than imminent. Perhaps no revolutions within the range of possibility can ever reduce these affiliated republics to the condition of *such* despotic rule as we see in Europe. But the voice of history is the lesson of experience. It is not the *form* of government which confers liberty,



nor is it this form that takes it away. The rule of Augustus Cæsar was not the less tyranny, because his imperial act was sufficient to administer it in the name of the senate. Nor are the liberties of England less *real* because a monarch administers the laws. After all, it is the *free spirit* which pervades the *national heart*, imparting its animus to both law and administration, to the class which rules and the class which obeys—that constitutes the solid foundation of free institutions. Without this spirit the forms of freedom are a derisive mockery. With it, even the forms of tyranny become inspired with a new life. Liberty breathes in them, and the people rejoice. The duty required at the hands of the present generations is to resist beginnings—*principiis obsta*; to watch with a jealous, vigilant eye; to cherish the Bible as the great charter by which our peculiar blessings are secured; to maintain the system of common schools as the grand instrument for rendering homogeneous and intelligent the democratic masses; and to look with quick suspicion upon the mercenary spirit of party which, for power, would blindly barter rights and immunities which patriotism purchased only with blood.

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#### ART. III.—ENGLISH METHODISM.

LORD MAHON,\* in his History of England, devotes a chapter to Methodism, which he prefaces by observing that a "history of this country in the times of George the Second would be strangely incomplete, were it to leave untouched that religious revolution which, despised at its commencement, but powerful in its effects, is known by the name of Methodism. With less immediate importance than wars or political changes, it endures long after not only the result, but the memory of these has passed away." His lordship then proceeds to show what was the state of religion in England at the time the Wesleys appeared, and affirms, that the country at large, and the Established Church in particular, owe a great debt to Methodism. In reference to the improved character and present usefulness of the Anglican Church, he says: "Nor let any false shame hinder us from owning that, though other causes also were at work, it is to the Methodists that great part of the merit is due."

These sentiments have been in substance repeated a thousand

\* Now Earl Stanhope.

times by writers and statesmen of the highest reputation. And as time rolls on, and men begin to reflect upon the history of the past, apart from the immediate influence of prejudice and caste, conviction forces itself upon the mind, that the reproach and contempt to which Methodism was exposed in the first century of its existence were undeserved, and that instead of being, as was represented, a vexatious and intolerable evil, it was in reality a chief means of life, and health, and vigor to the nation. Referring to the progress of that terrible infidelity, which subsequently ruined France, and might have proved the destruction of the English Church, an eloquent writer says :\*

"The period was full of danger; but, meanwhile, the Providence of the Head of the Church had been preparing from afar off the forces which were to resist the tempest. So long ago as the middle of last century, in the midst of the general slumber, two remarkable men had sprung up in the bosom of the Church, and had commenced that spiritual movement, which, both within and without her, has never since been checked, but has gone swelling on and on, till it has pervaded the length and breadth of the land. Both of them were singularly endowed with popular eloquence, and the power of moving as one man, the hearts of the greatest multitudes. But one of them, John Wesley, was as remarkable a man as any age or country has produced; resolute, calm, indefatigable, combining with a stern personal asceticism, a rare sympathy with the minds of other men; with the most piercing and far-reaching sagacity, that profound enthusiasm, which gives to great truths the power by which they overbear opposition, and conquer mankind; a mind legislative, systematic, creative, fixing what would have been in other hands, the heats of the moment, in a permanent form; and embodying in profoundly calculated institutions, the spirit which, in the case of Whitefield, evaporated after a few convulsive efforts, without any lasting result.

"Amid the vehement opposition of authority, the scoffs and contempt of the learned, and the violences of popular outrage, these men succeeded in conveying spiritual consciousness, and the purifying influences of the Gospel, to wildernesses into which the Church had never attempted to penetrate, and to thousands of souls within her pale, whom the indifference of her ministers had permitted to walk on in darkness. But the power of these remarkable men lay in the great truths which they preached; truths which from the beginning until now, have carried their own witnesses with them, and commanded the hearts of mankind. As at the Reformation, it was the announcement of the Gospel, as contained in the written word, which moved men's souls so deeply, and, with all the drawbacks of enthusiasm, and the other evil influences which are always found to accompany the resuscitation, partial or general, of the religious spirit, it has permanently impressed an ameliorating influence on countless masses, which would otherwise have been abandoned to practical heathenism."<sup>†</sup>

Were such testimonies singular, their value would be very considerable. But it is now an established and acknowledged historical fact, that the flourishing state of religion and the good morals of

\* The Rev. James Garbutt, M. A., Rector of Clayton Sussex, and Professor of Poetry in the University of Oxford.

† Bampton Lectures, 1842, Lecture VIII, Part II.

England are, in no small measure, owing to the spread and influence of Methodism.

Its adherents and friends, therefore, can afford to be patient in the midst of assault and ill-humor, until the excitement of opposition has passed away, however unjust the charges and however bitter the persecutions which, for a while, they may be called to endure. The same deliberate and righteous judgment, which, after an age of derision and scorn, elevated "the sect everywhere spoken against" to its own proper place in the religious world, will eventually come to their rescue again, and interpose its shield against malignant and destructive foes.

We heartily rejoice in those signs of returning prosperity, with which British Methodism is now favored by the great Head of the Church. Favorable accounts reach us from every quarter, of increasing societies and overflowing congregations. But for more than six years past it has undergone a trial, greater, perhaps, than any Church of Christ of equal extent has ever sustained; a trial, which, besides inflicting a loss of nearly one hundred thousand members, produced in a large proportion of the residue a sort of spiritual paralysis unfitting them for action, or rendering their efforts for good feeble and fruitless. Hence, that elasticity, which, in some former trials, assisted it to retain its position and to keep up its numbers, on this last occasion failed to produce the same results. And this circumstance has been taken advantage of by a class of writers, who have no interest whatever in Methodism, but who, for that very reason, think themselves to be the most suitable judges of its principles and progress, to represent it as a falling system, as no Church, as very defective in its institutions, as an unphilosophical creation, as an obsolete benefit, as having done its work, as utterly wanting in adaptation to the present times, as carrying within itself the seeds of its own ruin, as a monstrous tyranny, etc., etc. Perhaps the best reply to most of these allegations, some of which, indeed, are too absurd to be answered in any other way, is silence.

But we observe that there is a party growing up in England, whom it would be neither wise nor courteous to dismiss in the same summary manner. More than a word is due to those, who, with no unfriendly feeling toward Methodism, express desire for its union with the Establishment; or that some of its distinctive institutions should be modified, so as to admit within its pale many whom certain conventional arrangements and usages now keep at a distance from the body. In the work referred to at the commencement of this article, Lord Mahon inquires whether the followers of Wesley would not best serve the cause of true religion by joining the Church

of England, and expresses his confident belief that if Wesley himself were now alive, he would feel and act in this manner. The same sentiment has been repeatedly uttered before the public. Several pamphlets advocating such a union have appeared. And now we perceive that petitions numerous signed by influential clergymen and laity in the Church of England, have been presented to both Houses of Convocation, praying that some means might be taken to restore Wesleyan Methodists to the Church of England. But when the petition was presented in the Upper House, Dr. Philpotts, Bishop of Exeter, ever the fierce and watchful opponent of nonconformity, after declaring that John Wesley and all Wesleyans were schismatics, warned the Church to be very cautious how she "invited such persons until they indicated, of their own accord, a sense of the sin of schism into which they had hitherto been plunged." It is hardly necessary to say, that such a confession Methodists can never make, for the simple reason that it is contrary to the truth.

A presbyter of the Church of England, earnest, zealous, and "full of the Holy Ghost," seeks to revive in the bosom of his Church that pure and undefiled religion, which she has embodied in her doctrines, but almost abjured in her practice. These efforts are discountenanced, and the clergyman who makes them is everywhere rejected. But having received his commission from God, and not from man, he dares not refuse to proclaim that Gospel of Christ, which it has been denied to him to declare from the pulpits of the Church in whose bosom he has been reared. He singles out the most ignorant and the most ungodly of his fellow-countrymen. No man is caring for their souls. They are wild and untutored as savages. He preaches to them. Thousands of wretched people, who now, for the first time, hear words of peace and comfort, give up their sins and vicious courses, and begin the life and practice of Christians. To watch over these and preserve them from falling into sin is a good and gracious design, and to accomplish it, Mr. Wesley forms his new converts into small classes, the charge of which he commits, in part, to the most experienced and prudent among them. These little societies multiply. Some of the members have evidently received from God the gifts of "teaching" and "exhortation," and, constrained by the same love and zeal which found them out, they too begin to preach. A company of assistants now comes to Mr. Wesley's help. From him they receive their work. Certain districts of the country are allotted to them and called circuits. On these they prosecute their labors. Their only work is to save souls. They violate no law, human or Divine. They

invade no prerogative. They destroy no institution. They quarrel with no man. They oppose nothing but sin. Everywhere the people wake up as out of sleep, some to persecute, but more to pray. It now becomes evident that, in order to right action, wise counsels will be needed. To insure this, Mr. Wesley calls a conference. In that conference, everything for the proper regulation of the societies and the preachers is annually arranged. Time wears on, and in spite of contempt and opposition, of persecutions and defections, the societies have increased, and are likely to increase.

What is there in all this which comes under the name or nature of schism? Here is a man, properly called and qualified, who strives to do good; that is, strives to bring sinners to Christ. His labors are crowned with success. Multitudes believe the word, and give proof of their faith in righteousness of life. Are these sheep to have no fold, and to be left without shepherds? Dr. Philpotts will not have them. He, that is, the Church which he represents, persecutes them, repels them from the table of the Lord, heads mobs to drive them out of the parish, covers them with perpetual infamy, treats them in every respect as born enemies, and finally brands them as schismatics. The fathers of Methodism, not admitting the reproach, bore it patiently. Their children of the fifth generation can bear it also. But hard words and unmerited blows can never win them.

This proposal for uniting the Wesleyan Methodists of Great Britain with the Church of England, which seems to have originated with a small committee of thirteen clergymen in London, has not taken us by surprise. Our only surprise is, that it has not been made before, and made with a greater show of strength. Calling to mind, as we do, those "Comprehension" schemes of the seventeenth and eighteenth centuries of which there were so many advocates, Churchmen and Nonconformists, among both statesmen and ecclesiastics, we cannot regard the present movement either as very remarkable or very important. Nor do we feel much difficulty in understanding it. The line which separates Wesleyan Methodists from the Church of England is more easily crossed than in the case of any other religious denomination. The great bulk of the people have no conscientious objection to a national establishment; and while Methodism, for the last fifty years, has supplied every other evangelical Church with ministers to some extent, a large proportion of the Anglican clergy owe their religious training to Methodism, and, in very many instances, have themselves been connected with the Methodist society. Happily, also, for themselves and the flocks to whom they minister, they have, for the most part, carried

with them the doctrines which they first received; a grand link in the chain of union. Moreover, they know the value of those institutions they have abandoned, and for which, perhaps, they have still some lingering love. They know, too, the reality of that religious experience which the people with whom they were once associated profess, and the like of which, to the same extent, is met with nowhere else. And in proportion to their zeal for "Church principles" and "Church progress," will be their desire to win a people whose zeal is proverbial, and whose accession to the Church of England must certainly bring to her a vast increase of strength and influence. But the attempt will not succeed.

There was a period in the history of British Methodism when such a proposal as that we now discuss might, perhaps, have found many advocates even among the Wesleyan ministers themselves. The tenderness with which Mr. Wesley always regarded the Church, and which he strove to communicate, as far as possible, to his followers; the resolution with which he and his immediate successors persisted in declaring the Methodist societies to be societies only, and not a Church; and the relation which, in the judgment both of preachers and people, they sustained toward the Church of England, might possibly have disposed many of them to listen favorably to any decent proposal for absorption or union. But that day has passed forever. English Methodists have been compelled to give up the notion that their Methodism was nothing but an organized system, a mere supplement to some other institution, without any definite status as a Church, and liable to dissolution whenever its members or foes so willed it. In America our Methodism has never been troubled with such views. Our never-to-be-forgotten Asbury and his coadjutors placed the Church on a right basis at the beginning; and this has undoubtedly been one grand cause of its success. It has gone on growing with the nation's growth, outstripping all other Churches, occupying no second rank, exercising an influence in the land such, perhaps, as no other religious body can command, and accredited by the government, who show their sense of the weight of its influence in the community by the considerable proportion of chaplains selected from among its ministers. The proposal which has been made to our English Methodists could never, for very obvious reasons, have been made to the American. And we are perfectly satisfied that it will receive no favor in England. Both the principal organs of the Methodist body there, the *Magazine* and the *Watchman*, have spoken out plainly. And it is well they have done so; for, had there been the least tampering with this proposal, or any irresolution in deciding upon its merits, some



of those persons, who are neither inclined nor able to look much below the surface of things, might have been in danger of taking a step fatal to their future peace and usefulness. The "Watchman," which was the first to expose the real character of this scheme, formally declared by its authors to be a scheme for "turning the hearts of individual ministers, and other members of the Wesleyan body, to the Church," says:

"This is a formal attempt to proselyte. It is doing that which the President of the Conference declared [in a speech previously adverted to] that Methodism would not be guilty of. It is not an aggression upon 'ignorance, error, and ungodliness,' but upon 'another Christian denomination.' It is not taking action for the union of the Churches of Christ, but for the aggrandizement of one of these at the expense of another. It is an invitation to ministers to break their ordination pledges, and to members of our Church to forsake their spiritual home. It says to every Methodist: 'The Established Church is so much better than your own, that we feel no compunction in asking you to abandon yours and come over to ours. Come all, and we will welcome you, and rejoice together over the absorption of Methodism. But if not all or many will come, at least come some of you to us, pastors and sheep, and let us count our gains.' Now we have no fear of the result of this invitation; and if we are sorry that it has been so broadly made, we are so only because it may move not a few to indignation against a Church toward which we have shown ourselves peaceable, and from which we have deserved a very different return."

We agree with the "Watchman," and fear that the only result of this foolish attempt, which seems to have been made in the way most likely to insure its failure, will be rather to increase than lessen the distance between the two Churches, and must create a degree of mistrust and watchfulness in the minds of Wesleyans, very unfavorable to friendly relations. The Magazine, in a long and able, though somewhat caustic article, which deals with the whole question, dismisses the case by observing that

"Union with any Church that is devoid of spiritual discipline would involve the renunciation of that which is essential to our existence. We are happily free from every external entanglement. No royal commissioner sits in our Conference. No *conseil d'évêque* sends our chief ministers into their respective districts. No act of Parliament regulates our proceedings, except as, in common with all others, each of us lives in subjection to the law. Into the system of membership we could not admit a secular element, and continue to exist as one vast united family. Oversight on the teachers, as well as on the taught, is a primary necessity of our being. Nothing may be heard of among us that would imply the introduction of any extraneous and destructive element, come whence it might. If the Church of England really desired a coalition with the Church of Wesley—and we have no idea that it does—it would become the Wesleyan at once to look to the conditions of his own religious being, and stipulate that they should remain intact; a stipulation which could not be realized until the body of the Church of England was purified, and the two Societies became such as could not only commingle, but each of them be made better by the union."

These are proper sentiments, and will, we believe, be generally approved. In the meantime, to those members of the Anglican Church, who have no sympathy with Bishop Philpotts in his denunciation of the schismatical Methodists, but who honestly and earnestly strive to promote a better state of feeling between Christians generally, and between Wesleyans and themselves in particular, we may say, that however wisely or kindly conceived their propositions of union may be, the thing is impracticable. Amalgamation, incorporation, or even reciprocity of clerical services cannot be without very great concessions—concessions which, we believe, neither party will be prepared to yield. Wesleyan ministers must receive episcopal ordination before they could enter the pulpits of the Establishment; and Wesleyan chapels might, perhaps, need consecration before the regular clergy could hold forth in them the word of life. But Methodist preachers will not submit to the former of these, nor will the Methodist people submit to the latter. As to those propositions which suggest that Methodism should be regarded as a sort of appendage to the Church of England, retaining all its own distinctive peculiarities, but occupying a lower status, it is only necessary to say, that the thing is too palpably degrading to find any favor with the people whom it more immediately concerns.

The best recommendation we can give to the clergy and laity of the Anglican Church, if they are willing to hear us on the subject, is to show a kindly and fraternizing spirit toward their Wesleyan brethren, to look upon them as coworkers in the great task of evangelizing the world, and to give them a ready and cordial help in all such meetings and efforts, as offer them the opportunity of doing this without compromising their own principles or their position. We observe with much satisfaction, that several clergymen, and among them the well-known Dr. McNeill, of Liverpool, have recently attended Methodist missionary festivals, declaring their attachment to Wesleyan missions and advocating their support. And we happen to be aware, that a missionary meeting was held some time since in Norfolk, at which all the great Protestant denominations were represented, and when the vicar, in whose parish the meeting was held, requested permission to introduce a "pious good man, whom," said he, "I found to-day going among my parishioners from house to house, praying with them and pointing them to Christ. He belongs to what we commonly call the Ranters, or Primitive Methodist preachers."

Manifestations of good catholic feeling, which show that we look upon other Christians as of Christ, not as of a sect, will do more to

bring about a real union between Churches that differ, than many statutes of Convocation or Parliament. And to aim at more than this appears to us neither desirable nor expedient. As for Methodism, it has a machinery of its own which could never be worked in conjunction with the Church of England, and to destroy which would be not only to offer violence to the early training and the religious exercises of its multitudes, but to destroy Methodism altogether. The Church of England might possibly then soon relapse into her former state.

But suppose the union to be as practicable as some think it desirable. Yet, if Methodism be of God, as its people devoutly believe, something more is necessary to its merging in another ecclesiastical system than the excellence of a plan, or the possibility of carrying it into effect. While He who has given it existence and form, continues to prolong its term, there will be work for it to do. And no other reason for the change proposed should be accepted, but a plain intimation that such is the will of God. This, at any rate, has not yet appeared in its loss of opportunities for extending and enlarging the kingdom of the Redeemer, which, perhaps, is the only token that a Church can accept of its work being done. Its foreign missions, which, almost from the very commencement, have taken precedence of all others in the number of agents, and their success, present at this very time a more interesting and hopeful appearance than at any period since the society was first established. The income for 1855 reached £119,000, an enormous sum, if we bear in mind that it was not the fruit of large legacies or special donations, but the genuine product of ordinary home and foreign contributions, gathered during a time of war, with its high prices and the pressure of a heavy income tax. But the liberal and unflinching sustentation of its missions is not the only proof which English Methodism offers of its vigor and prosperity. Its rapidly increasing day-schools, its strenuous but willing efforts to improve chapel properties, to release all its home institutions from debt, and to give increased facilities for a more general and efficient working of its various agencies, are unmistakable signs that the time has not yet come for Methodism to renounce its position, and to lose itself in some other form of Church order and fellowship.

But, perhaps, the best way to judge of its real value and importance in England, is to take a view of its progress during the first half of the present century. And this view is easily supplied by the census tables of 1851. Under the general term of "Wesleyan Methodists" are included all those societies which regard Mr. Wesley as their founder, and adopt his exposition of Scripture doc-

trine. And the following figures show the amount of accommodation at different periods, in the whole of England and Wales :\*

Periods.	Population at each Period.	Number of Places of Worship at each Period.	Estimated Number of Sittings at each Period.	Number of Sittings to 100 Persons at each Period.
1801	8,892,536	15,080	5,171,123	58.1
1811	10,164,256	16,490	5,524,348	54.4
1821	12,000,236	18,796	6,094,486	50.8
1831	13,896,797	22,413	7,007,091	50.4
1841	15,914,148	28,017	8,554,636	53.8
1851	17,927,609	34,467	10,212,563	57.0

This number of sittings is somewhat equally divided into *free* and *appropriated*; the numbers being respectively :

Free sittings .....	4,804,595
Appropriated sittings .....	5,407,968
Total .....	10,212,563

The four great religious bodies in England and Wales are the Church of England, the Wesleyan Methodists, the Independents, and the Baptists; and the proportion of accommodation provided by each is as follows :

	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings.	
	Places of Worship.	Sittings.	To Population.	To total number of Sittings provided by all bodies.
Church of England .....	14,077	5,317,915	29.7	52.1
Wesleyan Methodists (all branches) .....	11,007	2,194,298	12.2	21.5
Independents .....	3,244	1,067,760	6.0	10.5
Baptists (all branches) .....	2,789	752,343	4.2	6.3
All other religious bodies .....	3,350	880,247	4.9	9.6
† Total .....	34,467	10,212,563	57.0	100.0

In discussing the rate of increase in the sittings since 1801, the tables show that "whereas, in 1801, the number of sittings provided for every 1,000 persons was," by the Church of England 482, by Wesleyans 18, by Independents 34, and by Baptists 20; in 1851, the provision was, by the Church of England 296, by Wesleyans 123, by Independents 59, and by Baptists 42.

\* Table 5, (abridgment.)

† See Table 10.

Tables 13 and 15 supply the materials for this calculation :

Periods.	Population at each Period.	CHURCH OF ENGLAND.		WESLEYAN METHODISTS, (all branches.)		INDEPENDENTS.		BAPTISTS, (all branches.)	
		Number of Churches and Sittings at each Period.		Number of Places of Worship and Sittings at each Period.		Number of Places of Worship and Sittings at each Period.		Number of Places of Worship and Sittings at each Period.	
		Churches.	Sittings.	Places of Worship.	Sittings.	Places of Worship.	Sittings.	Places of Worship.	Sittings.
1801	8,892,536	11,379	4,289,883	825	165,000	914	299,792	652	176,692
1811	10,164,256	11,444	4,314,388	1,485	296,000	1140	373,920	858	232,518
1821	12,000,236	11,558	4,357,366	2,748	549,600	1478	484,784	1170	317,070
1831	13,896,797	11,883	4,481,891	4,622	924,400	1999	655,672	1613	437,123
1841	15,914,148	12,668	4,775,836	7,819	1,563,800	2606	854,768	2174	589,154
1851	17,927,609	14,077	5,317,915	11,007	2,194,298	3244	1,067,760	2789	752,343

The total number of attendances at the various places of worship, on Sunday, March 30th, 1851, the day that the census was taken, were :

Church of England <sup>o</sup> .....	5,292,551
Wesleyan Methodists, (all branches).....	2,417,353
Independents .....	1,214,059
Baptists, (all branches) .....	930,190
All other religious bodies .....	1,041,913

Total.....10,896,066

From these figures alone, it is easy to determine, that the progress of Methodism in England has been far more rapid, and its influence over the public mind more potent, than that of any other religious community. And a further investigation of these tables will discover that, throughout the country, the ratio of its advance has kept up with, and, in not a few instances, greatly outstripped that of the vastly-increasing population. It has more places of worship than the other nonconforming bodies in every county except three, Essex, Middlesex, and Surrey, where the Independents prevail. In Yorkshire, Durham, Northumberland, Cheshire, Lincolnshire, Derbyshire, Nottinghamshire, Staffordshire, and Cornwall, its places of worship greatly exceed the number of churches connected with the Establishment; and in some of these last-named counties, they are more numerous than all other places of worship put together, as the following extracts from the report will show :†

<sup>o</sup> Table A, Supplement II.

† See Table G.

## NUMBER OF PLACES OF WORSHIP.

	Wesleyan Methodists, (all branches.)	All other Religious Bodies.	Total.
Cornwall.....	734	370	1,104
Derby.....	404	372	776
Durham.....	351	270	621
Yorkshire.....	1,855	1,754	3,609
Total.....	3,344	2,766	6,110

These latter facts, however, are not stated as if to convey the impression that the amount of accommodation provided by the Methodists is in proportion to the number of their chapels and preaching-houses, but for the purpose of showing that Methodism has sought out, penetrated, and established itself in various districts where no other provision has been made for the spiritual necessities of the people. In four counties alone, it has visited upward of five hundred localities which no other religious agency has reached. And a slight glance at the statistics of "Religious Accommodation in Large Towns," will afford satisfactory evidence, that the majority of these localities is in the more rural districts. Now, let any candid reader say, after examining these tables, whether Methodism in England has yet done its work; or whether a branch of the Church of Christ, which has made and continues to make such wonderful progress, has any right to commit the suicidal act of amalgamation or incorporation with some other branch which, however extensive its operations or excellent its institutions, has progressed in a very inferior proportion.

The commencement of this century stands about midway between the rise of the United Society in 1739 and the present year, 1856. The number of Methodists throughout the world at that period, (1800,) after the labors of sixty years, amounted to 184,979 members, representing about 600,000 people. The number of Methodists throughout the world, at the present time, amounts to no less than 2,000,000 members, representing at least 6,000,000 of people. This enormous increase, it is true, is mainly attributable to the immense progress which episcopal Methodism has made in the United States, where its rate of increase has been more than twentyfold. But in England also the rate has been at least sevenfold, which is much more than can be said of any other religious community in Great Britain. Such talk, therefore, as that Methodism has done its work, that it suited our forefathers well, but is not adapted to the present age, is at once idle and absurd, and indi-



cates either a heart wanting in loyalty, or a mind not sufficiently informed to give a correct judgment.

We now turn to some of those proposals for the modification of Methodism which have appeared of late years; in reference to many of which, however, it is only necessary to say, that it would be impossible to adopt them in the system to which they are intended to apply, because they are *anti-connectional*. They strike directly at the principle on which the whole economy rests; and, by the very necessity of the case, put themselves out of court.

Among Churches, Methodism is the great embodiment of the *connectional principle*. Some other Churches exhibit it in a less degree, especially the Free Church of Scotland. But nowhere is it so well understood as among the Methodists, who began their work as the *United Society*, and have ever since retained their distinctive character. Recently, in England, many have doubted the expedience of the principle, because of the deplorable effects which some designing men have been the means of producing in the British body. But it must never be forgotten, that all large bodies of people are in danger of similar disturbance; and that, too, in precise proportion to the closeness and intimacy of their union. But who, on that account, will deny that to unite men together for the purpose of achieving some great and important good, is itself a good thing? One of the chief inquiries among the Churches of the present day relates to the means by which greater efficiency may be given to their various operations. And congregational boards, convocations, evangelical alliances, and the like, are all the product of a belief that there is power in association, weakness in isolation. The connectional principle needs no defense. It is universally acted upon. Men adopt it by instinct, and teach their children that "Union is strength." Every Church in the land puts its imprimatur upon it. Indeed, the mere existence of a Church, a "congregation of faithful men," banded together in the service of Christ, is the principle itself.

Admit the principle, its application to any extent follows. The only question can be as to the mode of its operation. Now among the British Methodists, the tendency is to carry it through their entire economy; to deprive no man of his individual rights, but to let every man feel his personal interest and responsibility in the welfare of the community. Hence the property is *connectional* property; the laws are *connectional* laws, universally binding, having the same force in every society, and over every member of the body. The institutions and funds are *connectional* also; not for particular or favored localities, but for the whole Church. Strangers to Methodism have been surprised to hear its people, in every part

of the world, talk of *our* chapels, *our* society, *our* preachers, *our* institutions, *our* cause, and have asked for an explanation. That explanation is in the principle we now discuss. And that little monosyllable *our* plainly denotes that the Methodists everywhere well understand the connectional theory. Where it is not taught, or where it is only superficially investigated, it must be very imperfectly understood. But those who are familiar with its working know its value too well to surrender it at the call of a foreigner, or because of the dislike of some of its professed, but heartless adherents, to carry it out into detail.

One chief objection to Methodism, frequently urged in England, and the only one of which we now propose to speak, is its system of Itinerancy, which by many is regarded as a serious defect in its constitution, and a great hinderance to the full efficiency of a Christian Church. Now, without discussing in these pages the propriety of a longer or shorter term of ministerial residence than that which now prevails, a subject on which, in England as in America, there exists a great diversity of opinion, but confining ourselves to the argument as between a settled and an itinerant pastorate, we observe first, that itinerancy is not a novelty. It was known in the Church at the very beginning of her labors among an unenlightened and perishing world. And it has been more or less in vogue ever since. Canons of the Church of England expressly provide for it. But the difference between Methodism and some other Churches is this—that, while the latter have allowed and provided for it under certain exigences or contingences, the former has made it part of her system, and has determined that her ministry shall be a traveling ministry, and not a permanently settled pastorate.

Now, that such a system is likely to have some inconveniences, is undeniable. But what system has not? If, however, on comparing these with the advantages, it should be found that the latter preponderate, a case will at once be made out in its favor. So early as the year 1756, Mr. Wesley, writing to a clergyman in Cornwall, who proposed, in order to set aside itinerancy, that such of the preachers as were fit for it should be ordained, and that the others should be fixed to certain societies, not as preachers, but as readers or inspectors, says :

“Be their talents ever so great, they will ere long grow dead themselves, and so will most of those that hear them. I know, were I myself to preach one whole year in one place, I should preach both myself and most of my congregation asleep. Nor can I believe it was ever the will of our Lord, that any congregation should have one teacher only. We have found by long and constant experience, that a frequent change of teachers is best. This preacher has one talent, that another. No one whom I ever yet knew has all the talen—

which are needful for beginning, continuing, and perfecting the work of grace in a whole congregation."<sup>o</sup>

Thirty years later, in a sermon on "God's Vineyard," he says, the Methodists have

"Another excellent help, in the constant change of preachers, it being their rule that no preacher shall remain in the same circuit more than two years together, and few of them more than one year. Some, indeed, have imagined that this was a hinderance to the work of God; *but long experience, in every part of the kingdom, proves the contrary.* This has always shown that the people profit less by any one person than by a variety of preachers, while they

"Used the gifts on each bestow'd,  
Temper'd by the art of God."†

Such was Mr. Wesley's opinion on the subject of an itinerating ministry; and the great increase of his followers since his death is a striking confirmation of his own views. But though statistics are the best, and perhaps the only safe foundation on which to judge of the condition of a state or people, invariably the foundation upon which governments based their plans and administrations, there is a prodigious dislike upon the part of some, especially some of those who cannot make statistics speak in their favor, to accept them as any sufficient or trustworthy index of condition. Success, increase of numbers, extension, multiplication of institutions and agents, they account for in various ways, making them dependent upon all kinds of contingences. And in the judgment of such persons it would, perhaps, be a very grave error to attribute any measure of the success of Methodism to its system of itinerancy; for this they regard as a pure and inevitable disadvantage—a disadvantage both to the pastor and his flock.

To the former it is no small inconvenience to break up his establishment once in three years, or even oftener, to go with his family into a strange place, where house, and face, and customs are all new; to leave old friendships and enter upon untried ones; to commence another course of pulpit labors, having no acquaintance with his hearers; to find that some of the institutions, in whose prosperity he takes peculiar pleasure, and which were well supported in his last circuit, are scarcely thought of in his present sphere of labor, or only thought of to be treated with indifference. These, doubtless, are serious inconveniences, and such as are not easily qualified. Yet, except that the itinerant minister's calling is more sacred, and the ties which bind him to a place and people holier and stronger, his difficulties in these respects are not without a

<sup>o</sup> Second letter to the Rev. Mr. Walker.

† Works, Sermon CVII.

parallel. Military officers, especially in England, know something of them, and perhaps even to a greater extent than the Methodist preacher himself. For, without any choice of their own, when an order comes down from head-quarters, they must proceed with their regiment from London to Ireland, from Ireland to Manchester, from Manchester to Malta, to India, to Sebastopol, or to any other part of the world. And many of the regiments at home change their *locale* every twelve months, or even oftener. So that in the mere matter of inconvenience, the itinerancy has its parallel.

But all inconvenience is more than counterbalanced by obvious advantages. The change is often salutary. Where a minister is appointed who is unfortunate in his measures, or who does not succeed in gaining the affections of his flock, it is better both for himself and his people that a change should take place. Misunderstandings are thus often removed; jealousies disappear; grudges give place to kindness; injuries, real or supposed, are forgotten. He who goes has, after all, some excellences. He who comes is all excellence. All now is expectation, stir, approval. The Church takes out a new lease of life. All the ordinances of the sanctuary are well attended, and the preaching seems to be with peculiar power. Regular hearers bring their friends, and the chapels are filled. Giddy and thoughtless people, who have seldom been in a place of worship before, become serious and concerned about their everlasting interests. The ranks of the Church are filled up, and fresh battalions are added to those already formed.

If it be thought unfair and injurious to a religious society to withdraw from them the ministrations of a man, whose services are above all price, and who is in general esteem and love among his hearers, it is surely far more unfair and injurious to another society to inflict upon them, for an undefined term of years, the presence of a preacher who may chance to be somewhat below mediocrity. And even in those cases where the minister is admired as a man of superior abilities, the probability is, that the flock, never listening to his equal in talent, will suffer him after a while to think for them, and so merge their obligation to exercise the right of private judgment in his. Now whether it be wise, that one man should think for others, or that each minister should impress upon his people his own unmistakable and ineffaceable character, fashioning them, so to speak, after the pattern of his particular identity, it is not difficult to determine.

Intellectual giants are rare; and when met with, are not unfrequently of such exceeding lofty stature, that ordinary people can neither contend, nor walk with them. Doubtless, were the talents

of such men all turned to good account, they are of vast utility and exercise prodigious influence for good in the Church and in the world. But, whether it is any great advantage to a particular society, the great proportion of whom are people of ordinary talents, to have one of these superior intellects exercising the functions of a pastor among them, is a question. Yet, should it be contended that it would be an advantage to such a society, then nothing is more equitable than that in a great connection of Churches, each Church should, as far as practicable, have that advantage. The mind of any people must become far more sound, and vigorous, and independent under the combined teaching of many well-regulated and superior intellects, than under the perpetual influence of one. That honey would be but poor and scanty that was gathered only from one flower.

But, perhaps, the most considerable advantage of the itinerant system is its direct tendency to preserve purity of doctrine. All the doctrines taught among the Methodists are well-defined, and rest on the unmovable basis of Scripture. The doctrines of their founder were drawn from this source. And to it every article of their creed points and submits. Laws, jealous and inflexible, guard these doctrines on every side; and provide that, when a preacher is guilty of teaching what is "erroneous in doctrine," he shall at once be brought to trial.

The difficulty which might arise, if these doctrines were contained in volumes that were inaccessible to readers in general, because of their number or costliness, is obviated here. Mr. Wesley's "Sermons" and his "Notes on the New Testament," which form the standard of Methodist teaching, are among some of the cheapest works that issue from the press. And in most of the circuits, there are circuit or school libraries which contain them; so that even the poorest member may gain access to them. Moreover, these volumes are free from those technical phrases and forms of expression, which not unfrequently make valuable books as things forbidden to the majority of readers.

Now where there is a constant change of preachers, differences in their teaching would soon be perceived. It might be easy for a minister, who constantly occupied the same pulpit, gradually, and almost imperceptibly to themselves, to instill doctrines into his congregation at variance with revelation. And, perhaps, in this way we may account, in part, for the unhappy circumstance that many of the pulpits, once occupied by some of the most eminent Nonconformists, are now filled by Unitarians, or by men holding neological views. Happily, this kind of evil is unknown to Methodists. With

them the trumpet gives no "uncertain sound." Even if it were probable that a man of showy talents or great mental power could mislead the younger and less discerning part of his audience, the old and experienced members, who had been accustomed to hear the truth for many years, and who did not prefer "the chaff to the wheat," would at once detect the error and cite him to appear before the proper court.

It would be easy to point out other benefits, which are the natural and all but necessary result of itinerancy, such as the avoidance of local prejudices and local partialities. These cannot fail to be baneful in proportion to their indulgence; for they reduce the zeal and aspirations of a Church from its own proper and heaven-appointed work of saving the world to a feeble and unlovely carefulness about itself. In large towns where the same religious community has two or more separate "interests," presided over by their respective pastors, it is very often discovered that each "interest" considers the others as its rivals: and we have often witnessed, with inconceivable pain and disgust, the opposition of two such rival religious establishments, representing the same name, the same theological peculiarities, the same exercises of philanthropy. Such quarrels are strange to Methodism. Even where there are two or more circuits in one town, and in each circuit several places of worship, yet bickerings and contentions over conflicting interests are unknown. "Ephraim" does "not envy Judah, and Judah" does "not vex Ephraim." And this must be attributed not only to the healthy working of the connectional principle, but in part also to the constant change of preachers. The ministers who come fresh into a circuit know much more about interests they have just left than those they have come to serve, and will not be induced to look at any Church or society independently of its relations to others.

Were we inclined to make any suggestion on the subject of English itinerancy, it would be that it might be strengthened and rendered more efficient by the introduction of some of the American Episcopal arrangements. If the chairmen of districts, for instance, like the presiding elders, were released, in whole or in part, from their circuit labors, and were at liberty to visit and spend two or three days each quarter in every circuit of their districts, it might be productive of immense advantages both to pastors and people, cementing their union, preventing or healing breaches, making disciplinary action more uniform, and providing such opportunities of counsel and assistance as are always needed in a religious community.

We trust, however, that no innovation upon the peculiar institu-



tions of British Methodism will be allowed or attempted. It is one of the great bulwarks and glories of the land. It was brought into existence by a wise and merciful Providence, which saw how much it was needed, and which still preserves it because the world still needs it. It is still admirably adapted to "revive and spread Scriptural holiness throughout the land." Its mission is still to the poor, the outcast, the heathen. It has an individuality which is as imperishable as peculiar. It can neither be ignored, crushed, swamped, despised, nor hindered. Nor may it be treated like an old dispensation of which one speaks with respect, but whose glory is exceeded. Youngest born of all the sister Churches, Methodism is stronger than any, her "garments" as "beautiful," her dowry as large. She must go on and prosper.

We may safely congratulate the friends of English Methodism on their present prosperity and their prospects for the future. What days are before them it is impossible to divine. But certainly, if one may read the signs of the times, they are days of peace and blessing. For twenty years past their watchword has been *progress*, and during that period they have established and organized institutions, created funds, obtained efficient laborers, and received a large first-fruit. Two theological colleges for educating their ministry, a normal training school for one hundred teachers, with a very complete and effective system of day-schools for the entire country; an immense and profitable scheme for relieving their chapels from debt; a most commendable and valuable appliance for providing funds annually for their aged and infirm ministers, and for ministers' widows; these are some of the results of that aggressive spirit by which Methodism has ever been characterized, and which, since the year 1834, has been prodigiously active in the British connection. Other schemes we hear of as now in contemplation, such as one for building a large number of new chapels in London, and a home mission agency on an extensive scale. But those previously named are already accomplished. And it must be borne in mind, that, while they have been in progress, nearly one quarter of a million of money has been voluntarily subscribed for the Centenary Fund, and all the former institutions of Methodism have been preserved intact. Its missionary income has risen from £60,000 per annum to double that amount; the number of its agents and members on the foreign stations has increased in a similar ratio, and it has now affiliated Conferences in France, Australia, Canada, and Eastern British America.

Yet, as in the case of all great benefits to mankind, the important economical improvements and additions referred to have not been

accomplished without violent opposition. Foes have appeared where they were least expected, and their name has been legion. A cruel persecution has twice decimated the Methodist host. But it has been unmoved. Not a scheme has been abandoned; not a principle has been given up; not an institution has failed. And now, at length, faction has hushed its voice. The spirit of fault-finding has been cast out. The two parties which once divided the Conference, and whose contentions did not end when its sessions terminated, exist no longer. A more united brotherhood than the Conference now is cannot be found in Great Britain.\* And peace reigns in the societies. The ancient reverence for God's word and God's ministers, so necessary to the success of the Gospel, has revived. The tide of decrease has ebbed its last, and an influx of three thousand members at home is the earnest of larger "showers of blessing."

The Methodism of the present is full of interest. The Methodism of the future is full of promise. A new generation is coming up in the British connection, hopeful, buoyant, zealous, devoted, talented, liberal. In education, in mental vigor, and in pulpit power, they are, perhaps, not one whit behind those fathers of whom they may justly boast, and in whose steps they delight to tread. It were easy to name many, both among the ministers and laymen of the body, who are already distinguished as able writers or eloquent preachers. We have hailed with sincere delight the appearance of the "*London Quarterly*," destined, if we mistake not, greatly to promote the literature of the connection; and we take this opportunity of giving our welcome to a new work, "*The Tongue of Fire*," just brought out by our widely-known and much-beloved friend, the Rev. W. Arthur, M. A., which, for its fascinating style and true spiritual excellence, must command a very large circle of readers.

\* This union would seem, so far as we can learn, to be rather the fruit of a frank and manly mutual independence, combined with a pervading brotherly feeling, than of the absolute predominance of any one will over the rest.

## ART. IV.—THE COUNCIL OF TRENT.

1. *A Text-book of Popery; comprising a brief History of the Council of Trent, and a complete View of Roman Catholic Theology.* By J. M. CRAMP, D. D. Third Edition. 8vo. London, 1851.
2. *A History of the Council of Trent, compiled from a Comparison of various Writers; with a Chronological Summary.* By the REV. THEODORE ALOIS BUCKLEY, B. A. 8vo. London, 1852.
3. *History of the Council of Trent.* From the French of L. F. BUNGENER. Edited from the second London edition, with a summary of the Acts of the Council, by J. M'CLINTOCK, D. D. 8vo. New-York, 1855.

EACH of these works has its distinguishing merits. That of Dr. Cramp, though professedly not confined to the *history* of the Council, does give it with great clearness and correctness. That of Mr. Buckley, though badly arranged, and unprovided with any index, furnishes for the patient student a large amount of valuable material, from the most recent sources. M. Bungener has written the best book for the general reader, full of pungent vivacity, though destitute of the dramatic portraiture which gave to his former works their peculiar charm. It is a controversy, too, as well as a history; but has a copious index; and its want of unity is somewhat relieved by the careful "Summary" prefixed by Dr. M'Clintock, in whose introduction will also be found much important bibliographical matter. Into further comparison between the works before us, we do not design to enter; nor shall we dwell at length upon the doctrinal and disciplinary results achieved by the Council. Our object in this article will be to write its *biography*, rather than its history.

Never had the papacy exhibited an aspect of more solid grandeur than at the commencement of the sixteenth century. The "deadly wound," given by the schisms and depositions of the previous one, appeared to be completely healed. The enterprise of Southern Europe had found vent in the New World; the veteran policy of Rome seemed triumphant; and if the halo round the brows of Leo X. was the brilliance of literature and art, rather than the mild radiance of piety, he was, nevertheless, the acknowledged religious sovereign of the most wealthy, intelligent, and powerful nations of the earth. True, there was a little cloud rising, there was a muttering in the North. A Saxon monk had dared to raise his voice against the indulgences issued for carrying on the costly pile of St. Peter's; but who could doubt that he must be crushed beneath the weight of the Bull of Excommunication? Not to Leo, not to his

advisers was it given to read the signs of the times. That stately triumph of architectural taste and skill, which was rising up before them, was to stand in all its strength and beauty, a monument, like the Parthenon at Athens, to wealth and power acquired, misused, and forever passed away.

For at length the fullness of the time was come. Paper and printing enabled the solitary thinker to communicate his views and feelings, with a secrecy and rapidity hitherto impossible, and to diffuse them to an extent that soon amazed both friends and enemies. Soon the Reformers knew that their name was Legion. The demand, by so many others, of the same thing on different grounds, tended to strengthen indefinitely in the mind of each his conviction of the justice of the general claim, and of the soundness of his own reasons for it. The printed sheet, like the metallic coating on the Leyden phial, brought all these individual convictions into communication, and combined their accumulated forces in the explosion which left the papacy a shattered but still mighty wreck of what it once had been. But this result no man as yet anticipated; and the first rallyingcry of the Reformers was "a council"—a "pious, free, and Christian Council." Things were indeed strangely and sadly altered since "Apostles, and elders, and brethren," set forth "what seemed good to the Holy Ghost and to" them.

Yet councils had not been always the mere tools of popes. In the preceding century, the Council of PISA had deposed one pope and appointed another. That of CONSTANCE had followed its example. That of BASLE had asserted its supremacy over him with equal energy, and acknowledged the right of the Bohemians to a decision in accordance with "the practice of Christ and of the primitive Church."

But the very reasons which led other men to desire a council, made the popes all the more anxious to evade it; and almost an entire generation passed away (1518-1545) before any one of them could be induced to have recourse to a measure so full of hazard. By this time the aspect of affairs was materially altered. Heresy was spreading on all sides. Sweden, (1529,) England, (1534,) and Denmark (1539) had formally thrown off the papal supremacy. Yet, if burning heretics was any proof of orthodoxy, Henry VIII. was still as good a *Romanist* as Charles V.; and if meddling with reform in doctrine and discipline was the way to heresy, the latter was scarcely more of a *papist* than the former. If Charles followed the steps of Henry, he would leave the spiritual supremacy of the Bishop of Rome almost as limited as his territorial jurisdiction. Both with sovereigns and subjects, the measures hitherto adopted

by the popes had been worse than failures. Some new course was imperatively called for. A council was yet untried. Francis I. was at length (by the peace of Crespy, 1544) engaged to coöperate with the emperor for its convocation; and with fear and trembling, ill disguised by the pains taken to set forth how he had labored for a council—but in Italy—Paul III. summoned the Synod of Trent.

For the restoration of papal unity, it was a quarter of a century too late. The Protestants had now learned that the pope was the grand heretic and schismatic. This they stood before Christendom ready to prove. But when the Bull of Indiction appeared, when they found that the arch-criminal himself had summoned the Council of Trent, "by the authority of God Almighty, Father, Son, and Holy Ghost, and of his blessed apostles Peter and Paul," that he was in person, or by his legates, to preside in this court for his own trial, that it was to consist of his own sworn liegemen, the prelates, summoned thither "by virtue of the oath which they have taken to us and to this Holy See," when they knew that he claimed the right to dissolve and remove the court at pleasure, (and, in fact, his legates came armed with a bull ready drawn, authorizing them to do so at any moment,) to such a council, neither pious, free, nor Christian, they owed no respect, they promised no submission; and it was left to pope and emperor an engine to work their pleasure.

But however sincerely both Caiaphas and Pilate "meant to subdue" the assertors of civil and religious freedom, each of these worthies had also his private design upon the authority of the other; each, when himself disappointed, had his pretexts for thwarting the aims of his opponent by delay; and it is the by-play of this double underplot which renders the proceedings of the Council, especially in its last stage, so complicated and perplexing.

The *place* of the Council, though not exactly what the pope wished, must be set down as his first advantage in this contest. Constance and Basle, both on the northern glacis of Switzerland, the mountain citadel of European freedom, were exchanged for Trent, a city nominally German, really Italian, with free communication open to Rome across the plain of Lombardy, and with the whole breadth of the Alps between it and the bishops of Germany and France. This had a material influence on its *composition*. Of the prelates who took part in its proceedings during its most numerously attended period, in person or by proxy, against a total of ninety-two from all the rest of Christendom, there were one hundred and eighty-nine Italians; and many of these so poor as to require allowances from the pope for their subsistence. To obviate such numerical preponderance of the bishops of one country, the votes at Constance

and Basle had been taken by *nations*. This, at Trent, was promptly forbidden. Any danger from the use of proxies was obviated by declaring the bishop *ipso facto* suspended and interdicted, who should presume to vote in that way, without the pope's dispensation.

The *mode of proceeding* was another point of importance. The members of the Council were distributed into three committees, each of which met at the house and under the presidency of one of the legates. Minor committees were appointed as occasion arose. When the views of the prelates had been tolerably ascertained by means of these "*congregations*," as they were called, the next step was the "*general congregations*," or committee of the whole house, of which there were three kinds. In the first, doctors of divinity were heard on points of doctrine; in the second, doctors of canon law spoke on questions of discipline; and in the third, to which those only who had the right of voting were admitted, the canons and decrees were finally prepared for the "*session*," the only public meeting where the conclusive vote was taken without discussion. It was thus quite possible to prevent a decision on any given point until instructions could be received from Rome, where a "*congregation*" of cardinals had been appointed to issue them.

Under such precautions, the *first* session was held on December 13th, 1545, the Council decreed to be open, and the *second* session fixed for January 7th, 1546, in which a single decree was passed, enjoining Christian and godly behavior on the prelates and their attendants. But into the first sentence of this decree was slipped the clause, "*the same legates of the apostolic see presiding*." None had been named in the decree of the previous sessions, and in this way the question of papal right to preside was carried by a shuffle, a right which the Council of Basle had expressly denied. An attempt on the part of the French bishops especially, to declare the Council "*representative of the Church universal*," was parried by the legates with no small difficulty. Had this been asserted, the same conclusion would soon have been reached which the Council of Basle had announced, that its authority was superior to that of the pope himself. He wanted, of course, a tool, not a master; and even the proposal that the Council should have a seal of its own, as at Basle, was evaded, and that of the first legate employed. One other proposal savoring of independence—that they should begin with reformation of morals—was in direct opposition to the pope's instructions, which were to proceed at once to lay down articles of faith, and cut off the Protestants as heretics. The result was a compromise, by which doctrine and discipline were to be reformed



*pari passu*; but the attempt to embody even this in a decree was resisted and defeated.

The *third* session followed on February 4th.

As no instructions had arrived from Rome, the fathers, at the suggestion of Cardinal Pole, solemnly recited the Nicene Creed. But if this creed, which Protestants hold as well as they, be indeed "that firm and only foundation against which the gates of hell shall never prevail," what are we to think of the *thirteen additional articles* imposed by the bull of Pius IV.? Leaving this question with those who swallow *unhesitatingly* (indubitanter) whatsoever the Council of Trent has decreed, we find the *fourth* session (April 8th, 1546) setting to work in earnest, by hurling the Council's first anathema against him who refuses equal honor to the Gospel of John, the fable of Bel and the Dragon, the Vulgate Latin, and the shapeless monster, unwritten tradition. Thus was the question as to reformation of doctrine decisively settled. When a captain issues orders that the indications of an erroneous and varying compass are to be followed without correction or appeal, the fate of his vessel cannot long be doubtful. What had emboldened this handful of ecclesiastics (sixty-one in all) thus to reject Scripture, canonize the Apocrypha, and enthrone tradition? *Luther was dead*, (February 18th, 1546;) but the Bible was still open, and too much blood on its clasps to permit their being easily closed again.

Four months and four sessions had passed away without a single decree on reformation. The first, so called, was that of the *fifth* session, (June 17th, 1546,) making some useful regulations as to preaching and teaching, but treating bishops as "delegates of the apostolic see." The doctrinal canons bore upon original sin, contradicting Paul without much ceremony, but carefully leaving the immaculate conception an open question in deference to Sixtus IV.

Justification was the next point, and nearly seven months were spent in debate before the decree was ready. The amount of doctrinal Protestantism in the Council on this subject and at this stage, goes far to take away our surprise at the reliance at first manifested by the reformers on a free general council. The greatest caution was required in wording the canons, and to such a degree was this carried, that two leading members of the Council, while it was yet sitting, published opposite opinions on the question, "Can a justified man be sure that he has grace?" each maintaining that his own opinion was that of the Council, and appealing to the Council itself to *say* so. But the oracle was dumb. The few and insignificant decrees on reformation published as those of this *sixth* session, did not pass on the day assigned, (January 13th, 1547.) The voting papers

were covered with so many conflicting remarks, that the legates were unable to announce the views of the majority till February 25th. And such was the dissatisfaction, that the Spanish prelates at last struck a heavy blow at the right of "proposing," (which the legates had carefully kept in their own hands,) by presenting on the 3d of February, eleven propositions under the name of *censuræ*, leveled at pluralities, unions,\* and dispensations; limiting even cardinals to one bishopric apiece; and demanding, above all things, the declaration of the *Divine right* of bishops. The boldness and novelty of this measure disturbed the legates sorely. They reported to Rome, they struggled at Trent, and at last obtained a decree passing over or evading the points of greatest importance, and "*saving always in all things the authority of the Apostolic See!*" This formal and sweeping language, in the front of the "decree concerning *reformation*," left no room for doubt as to the victor in the conflict; and the doctrinal canons of the same *seventh* session (March 3d, 1547) respecting the sacraments in general, and those of baptism and confirmation in particular, contributed their full quota of thirty additional anathemas directed against the opponents of Romish teaching.

But the opposition to papal authority, though baffled and eluded, had lost no strength within the Council; and its main stay without, the influence of Charles V., had been prodigiously strengthened by the death of his great rival, Francis I., (March 31st, 1547,) and by the defeat of the Protestant leaders in Germany, (April 24th.) The pope no longer dared to leave within the emperor's reach such an engine as the Council, and the first pretext of any plausibility, a trifling epidemic at Trent, was seized on with eagerness for producing a bull, of older date than the Council itself, authorizing the legates to transfer it elsewhere. The *eighth* session had been fixed for April 21st, 1547; it was held on March 11th, solely to pass the decree of transfer to Bologna. The *ninth* and *tenth* sessions continued the prorogation, and finally a general congregation on September 14th, prorogued the next session "during the good pleasure of the Council." Thus, just at the moment when Charles V. had wrung from the Protestants (in the Diet of Augsburg, October,

\* It would require a translation of Fra Paolo's Treatise on Benefices to render fully intelligible to Protestant readers the mass of abuses which at this time pervaded the Romish hierarchy. We select this of unions as a specimen. When a person wished to hold two benefices, pronounced incompatible by the canon law, the popes had hit upon the device of declaring them *united*, so that the incumbent was regarded as holding *one* only! Such unions the Council ventured to declare void, "unless it shall have been pronounced otherwise by the Holy See!" (Sess. 7, c. 6.)

1547) a reluctant and conditional submission to the Council, he was deprived of all the advantages to be drawn from it; nor can there be any doubt that the pope was thus of material service to the Protestant cause. "Stricken down, but not destroyed," it had strength and friends still—England more decided than ever since the accession of Edward VI. Time only was needed, and this the pope bestowed. Time and success developed the tyranny and bad faith of the emperor;\* time enabled that pattern of successful double treason, Maurice of Saxony, to regain the confidence of his co-religionists, to secure the French alliance, to outwit Charles V. at his own weapons, and by means of this very Council of Trent itself. Yet even he might not have succeeded, but for the help undesignedly afforded by the pope. The Protestants had stipulated for a council in which he should not preside, the prelates should be released from their oath of obedience to him, the Protestant divines should have full power to speak and vote, and the decrees already passed at Trent should be reconsidered. Julius III., in his Bull of Resumption, (December, 1550,) asserted his right as pope to summon and direct the Council, convoked it in the "fullness of apostolic authority," expressed his determination to preside in it personally, or by his legates, and commanded it to "take up and prosecute the said Council in the state in which it is now found." For all this the Protestants were quite prepared; not so the emperor. He had promised them to exert all his influence to procure such a council as they demanded, and it was nowise flattering to be exhibited to Europe as having exerted it in vain. He therefore used, in his decree at Augsburg, (February, 1551,) stronger language than he had yet employed; but he had assured the pope by a private letter, that "reformation should proceed no further than Julius should find good." That Charles was attempting to overreach both pope and Protestants is unquestionable; how far he succeeded is a point of which the decision cannot greatly benefit his character.

On May 1st, 1551, the *eleventh* session, fifteen bishops having assembled, declared the Council resumed. The *twelfth* (September 1st) presented a stormy scene, owing to the unexpected appearance of an envoy from the King of France to protest against the Council; nor did any prelate from that kingdom take part in it under Julius III. A single decree was adopted, fixing the day and appointing

\* It was during this interval that he, by a formal instrument, absolved Maurice, of Saxony, and the Elector of Brandenburg, from their bond to the Landgrave of Hesse, an encroachment upon the papal claim of exclusive right to dispense with all such obligations, to which, singularly enough, the pontiff seems to have made no objection.

the subjects for the next session. It soon became obvious that the legate, Crescenzo, had no wish to see Protestants at Trent. It was with the greatest difficulty, after three days of obstinate contest, that consent was wrung from him to a decree in the *thirteenth* session, (October 11th, 1551,) promising them a hearing on the question of communion in both kinds previous to the fifteenth session, which was, by the same decree, to be held on the 25th of January following. But no persuasion could induce him to defer the decree on the eucharist, which set up, under guard of eleven anathemas, an everlasting barrier between popery and common sense—the doctrine of transubstantiation. There was also a decree of reformation in eight chapters—"so trifling," says Vargas, the Spanish secretary of legation, "that many could not hear them read without confusion"—and a safe-conduct for the Protestants, "so far as regards the holy synod itself." This left both pope and emperor at full liberty. From the former heretics well knew what to expect, and the imperial faith of Charles had been more frequently broken than that of any monarch of the age, which is saying not a little. Such a safe-conduct, accordingly, no Protestant could safely trust to; and it may well have been on this that the legate relied, when he agreed that the Protestants, *in case they should come*, should be heard on all points, even those already decided; "as a sort of reparation," says the Spanish theologian, Malvenda, quite innocently, "for their having been hitherto condemned without a hearing."

Meantime, the legate drove furiously on, "playing the devil," according to Vargas. The *fourteenth* session followed, (25th November, 1551,) at the end of less than six weeks. Its decrees take up fully one third of the space required for those of the previous thirteen sessions altogether. Concerning those on reformation, Vargas "has only one thing to say; they are useless and unhappy for us, but the Court of Rome finds its advantage in them." The doctrine and canons bore on the "sacraments" of penance and extreme unction. Next day, no one could get a copy of them. The divines of Louvain and Cologne were closeted with the legate. He was at last convinced that he had gone too far. His decrees would have created a new schism in what was left of the "Catholic" Church; not by any grosser disregard of Scripture and common sense than have been shown already, but by condemning certain fathers and doctors, Durand, Cajetan, Gerson, and Theophylact! This was unpardonable; and the letters of Vargas establish the fact, (unknown to Sarpi,) that the decrees *unanimously* passed in this fourteenth session of "the holy, ecumenical, and general Synod of Trent, lawfully assembled in the

Holy Ghost, under the presidency of the legate and nuncios of the Holy Apostolic See," were secretly altered before publication.\*

The envoys of the Duke of Wirtemberg (Protestant laymen, not divines) had arrived a few days before the fourteenth session. Their instructions were to demand the safe conduct of Basle for their divines, and in no way to recognize the presidency of the pope. They applied, therefore, to the emperor's ambassador to procure them an audience. It was violently and long refused by Crescenzo. Other envoys came from Maurice of Saxony; from Strasburg, Sleidan the historian. The Cardinal of Trent, the Electors of Cologne, Mayence, and Trèves, and the imperial ambassadors, redoubled their exertions to procure them a hearing. Sullenly the legate gave way. In a general congregation, (January 24th, 1552,) the Council listened for the first time, and the last, to honest Protestant voices. "They said so many good things," wrote the Bishop of Orense, "that—it was right to take precautions that the people should not hear them." Next day, the *fifteenth* session was held. No decree on either doctrine or discipline; whereby, says Vargas, "the world lost nothing." The legate had prepared a lengthy decree on the "sacrament of order," in which he had inserted clauses implying the pope's superiority by *Divine right*, to both bishops and councils. Vargas detected those passages; and rather than erase them, Crescenzo gave up the decree altogether. There was issued also a new safe-conduct, which had caused incredible difficulties. The Protestants insisted on that of Basle, which secured them seats and votes in the Council, and laid down as the rule of decision, "the practice of Christ and of the primitive Church," (*praxis Christi et primitivæ ecclesiæ*.) These words the legate would by no means admit; and to compromise the matter, it was at last agreed that the Council should not promise submission to the Scriptures, nor the Protestants to the Council. But as the safe-conduct did go the length of repealing, (*pro hac vice*), "for the present occasion," the decree of the Council of Constance against keeping faith with heretics, four Protestant divines from Wirtemberg, and two from Strasburg, made their appearance at Trent before the day fixed for the sixteenth session. They endeavored repeatedly, but in vain, to obtain a hearing. A private congregation only was

\* This curious and important fact has escaped the notice both of Messrs. Buckley and Bungener. Dr. Cramp alone has given it due prominence.

Sarpi is severely criticised by M. Bungener, and the latter by Mr. Buckley. Their judgments are so decidedly opposed to those of Ranke and Dr. M'Clintock, that we are inclined to doubt if either of the unfavorable critics read his author in the original.

held on the 19th of March, and the session adjourned. Meanwhile, on the day before, Maurice of Saxony had put his troops in motion against the emperor. History does not record an enterprise, involving so much both of war and diplomacy, conducted with greater ability and more extensive success than that of Maurice from this date till its triumphant termination by the peace of Passau, (August 2d, 1552.) On the 4th of April, he was master of Augsburg. The fathers of Trent held their *sixteenth* session on April 28th, two days before its appointed time, and passed a decree suspending the Council for two years, or until the conclusion of peace in Europe.

But Julius III. died, and his successor Marcellus; and the fiery old bigot Paul IV. followed them. Charles V., baffled and shattered, had sunk into his grave; his Spanish crown was borne by his son Philip II., and his brother Ferdinand was on the imperial throne; Elizabeth was sovereign of England, Charles IX. of France; in short, almost ten years had elapsed before Pius IV., alarmed by the Conference of Poissy, and the danger of a national council in France, was induced again to convoke the Synod of Trent. A new council at a different place was earnestly urged both by the emperor and the French king, who insisted also upon the cup for the laity, the marriage of the clergy, and a thorough ecclesiastical reform. This was scarcely more to the pope's taste than the refusal of England and Denmark to let his envoys set foot on their soil; or the conduct of the German princes at Naumburg, who returned *unopened* the letters addressed to them as his "beloved sons." Heretics now neither sought a council nor feared it; and Catholics were little better.

Nevertheless, Pius IV. issued his bull of convocation, remarkable chiefly for the care taken not to say whether he was summoning the old council or a new one. Necessity had forced him to negotiate; and his object throughout was to concede as little as possible. Weak and unprincipled, he wearies out both our compassion and our contempt. To gain a majority in the Council, he packs it with Italian bishops at twenty-five crowns a month, some of whose whole sees did not include more than five hundred souls. On the arrival of some French prelates with the Cardinal of Lorraine, he sends a second shoal of a similar description. To keep them in working order, he has his bribery and corruption agent, Visconti, Bishop of Ventimiglia, in regular correspondence with his own nephew, Cardinal Charles Borromeo.\* To prevent an unpleasant vote urged by

\* Ultimately, Visconti was made a cardinal, and Borromeo a saint. Their letters are not *all* unpublished.



the French bishops, he offers their sovereign one hundred thousand crowns; and increases that sum by forty thousand more, to obtain the withdrawal of certain articles of reform presented by the French ambassadors. On this last occasion, too, he exclaims that France is in revolt, that they mean to destroy his courts and all his authority; so he promises a thorough reform himself; which he executes in the "Penitentiary" Court, to such good purpose, that what used to be got there can be had only in the "Datary," and at an increased expense. He distrusts and dislikes his principal legate, and cabals with the subordinates; sends orders to proceed, and recalls them, contriving in each case to be too late; gives discretionary powers, and quarrels with the use he had authorized to be made of them; and as a natural result, his most positive directions are treated with very little respect. Amid all this impotence and incapacity, he summons the Queen of Navarre to Rome as a heretic; in defiance of the rights of the Gallican Church, he calls six of its prelates before him on a similar charge; and is obliged to let both proceedings drop.

Philip II. was the only sovereign in Europe who had made no concession to heretics. To him it was important that the previous decrees of the Council, for which he had shed so much blood already, should be unquestioned. He was therefore earnest that its "continuation" should be explicitly declared. But this was precisely what the emperor and the King of France did *not* want. The reformers *within* the Church in their dominions, added to the reformed *without*, were quite too numerous and resolute to be trifled with. Ten years of suspension had enabled the Protestants to point out fully the errors in doctrine and abuses in discipline, perpetuated by the previous sessions of the Council; and to adopt its decree seemed the sure course to lose France and Germany, totally and irrecoverably. The pope did not mean to give up one iota of the doctrines already sanctioned, or of the authority still left him; nor to lose one subject who had not yet renounced his allegiance. So the legates were obliged, at least once a month, to resist a fresh demand for the "continuation" from the side of Spain, and fresh claims for just the reverse from France and Germany. Nor was this the only source of annoyance. By a word introduced into the opening decree ("proponentibus") the legates were invested with the right of proposing subjects for discussion, one which had been exercised, but never conceded. Accordingly, it was met with a protest from four Spanish prelates; the Spanish ambassador was instructed to support them; and the legates were obliged to sustain another series of attacks on this point, conducted with true Spanish formality and pertinacity. The emperor, too, made it one of his gravest objections

to the manner of conducting the Council. The word was not repeated, but the thing was held fast; and only at the close of the twenty-fourth session was a professedly explanatory declaration extorted, that the Council meant not by the aforesaid word to make any change in the usual way of treating matters in general councils, as if, now that the thing was done, it were enough to declare that it had not been intended.

But the subject of fiercest conflict in the Council was the *Divine right*, ostensibly of bishops, really of the pope. If the latter, by Christ's appointment, were bishop of bishops, they had no power but what he saw good to allow them. But if each bishop held his authority immediately from Christ, then papal claims might be resisted, papal authority might be limited, and papal abuses and extortion swept away by a national, and much more by a general council. Lainez, general of the Jesuits, was the champion of the papal supremacy; and by the haughtiness of his manner, as much as by the thoroughgoing logical consistency of his ultramontaniam, succeeded in concentrating the opposition of the French, German, and Spanish prelates against it to such a degree, that the pope dared not use his Italian majority. The subject had been evaded, delayed, postponed, for sixteen years, only to appear in a more formidable shape, when the "Sacrament of order" was to be discussed; and not till ten months had been spent in successive prorogations, was it possible to pass the decrees on this "sacrament" in the twenty-third session. There is one anathema for him who denies the existence in the Catholic Church of a hierarchy, consisting of bishops, priests, and deacons, "*instituted by Divine ordination*;" a phrase adopted expressly to include both opinions; a course so little to the taste of the Spanish prelates, that only with the utmost difficulty were they withheld from protesting in open session. There is another anathema for him who denies that bishops are superior to presbyters; but if you ask *by what right*, the Council has not a word to say. Nor is the pope mentioned till, in the last canon, you read his name, as you may that of Alexander on a broken column. One of the modes of insinuating his superiority to bishops was by saying that they "*are taken in [to a share of his solicitude,]*" "*in partem sollicitudinis assumuntur*." But those troublesome Spanish bishops would not bear the words we have placed in brackets; and the canon as it stands implies that, by the authority of the Roman pontiff, bishops are taken in and done for; to which, as a statement of fact, we have no objection.\*

\* We give this canon at full length, memorable as *all* that the Synod of Trent dared directly to say for papal authority: "*Si quis dixerit, episcopos, qui*

On this subject, the Spanish prelates were first and last. But on that of reformation, the French ambassadors led the van. The cup for the laity, the marriage of the clergy, the use of the vernacular tongue in public worship, the expurgation of the missal, the abolition of images, all these measures of reform were more or less strenuously demanded; some were unanimously rejected, some dropped in silence, some referred to the pope, all defeated. But the pope himself also figured as a reformer, and is in all justice entitled to credit even for the measures which he failed to carry. The decree of reformation of the 23d session, as it came from him, concluded with a creed to be sworn to by all persons appointed to "any dignity, magistracy, or office, in Church or State." By its last clause, the party bound himself "to receive and firmly to hold all things piously, sacredly, and religiously observed by his ancestors up to that time." Thus, the reforms granted by the Council were to be a means of perpetuating every abuse not yet fully detected and adequately exposed: a policy of which it would not be difficult to find more recent examples. Another and not less signal instance of what the pope meant by reform, is afforded by the memorable decree "concerning Reformation of Princes." We present Dr. Cramp's faithful and forcible abstract:

"That the clergy should enjoy an absolute immunity from the civil jurisdiction in all cases whatsoever; that spiritual causes, and those of a mixed nature, should be tried before ecclesiastical judges, to the entire exclusion of laymen; and that these judges should receive their appointments from their spiritual superiors, and not from any secular authority; that the Church should be entirely free from all taxes, imposts, subsidies, etc., under whatsoever name or pretense they might be levied; and, finally, that all the ancient canons, and all papal constitutions enacting clerical immunity, should be revived in their full force, and any breach or infringement be visited with *excommunication without trial or notice*." P. 344.

This measure, long menaced and delayed, was at last brought forward in September, 1563. The French ambassador retorted in a speech full of biting severity. The emperor was no less offended. The King of Spain was for once of the same mind with them. The ambassadors concerted a joint protest. Again the Italian majority gave way; and the single chapter on this subject, found among the decrees of the 25th session, (c. 20,) "roars as gently as any sucking dove."

We despair of conveying to our readers any adequate idea of the interminable confusion presented by the proceedings of the Council

*auctoritate Romani pontificis assumuntur, non esse legitimos et veros episcopos, sed figmentum humanum; anathema sit.*" Sess. 23, c. 8.

during its last twenty months. No volume of congressional or parliamentary debates,

"Trash, pompous, dull, and solemn,  
Pump'd out upon the world each day, in column after column,"

can be read with less of either profit or pleasure. Long speeches are made, formal audiences are given, quarrels about precedence, almost break up the Council; discussions, as boisterous as they are wearisome, on the "continuation," the "proponentibus," prohibited books, the "Divine right," clandestine marriages, and reformations of all kinds, are introduced, interrupted, resumed, reiterated, till the head grows dizzy in the attempt to arrange or remember them. We have endeavored to extricate the leading facts, and to place them in a proper light. What remains to complete our outline will naturally take the form of a chronological summary.

As soon as the *seventeenth* session (January 18th, 1562) had declared the Council open, the attention of the fathers was called to their deadly enemy, the press; and in its *eighteenth* session (February 26th) this *free* Council, after listening to a papal brief, permitting them to draw up a catalogue of prohibited books, decreed this business to a committee; which, being nominated by the legates, and duly *licensed* by the pope to read heretical works, commenced its task, one of the many which the Council left incomplete. The safe-conduct of the fifteenth session was reissued, with an additional clause, extending it to those of every place "in which the contrary of that which the Holy Roman Church thinks is *publicly* and *with impunity* preached, taught, or believed." Thus, while the English heretic was invited to the Council "by the bowels of compassion of our common God and Lord," Carranza, Archbishop of Toledo, was left to languish in the dungeons of the Inquisition for *four years* after his book had been declared orthodox by this very Council.

Bitter discussions on the Divine right occupied the next two months; so that the *nineteenth* session (May 14th) produced nothing but a prorogation. The French ambassadors arrive; the trumpet of reform sounds loud and long. The Council must be declared a new one, and everything reexamined. But the *twentieth* session can agree upon nothing, save another prorogation, (June 4th.)

The subject of communion in both kinds was now taken up as it had been left by the thirteenth session. Bavaria, France, and the empire demanded the cup. The reply of the *twenty-first* session (July 16th, 1562) was, "Anathema to him who says it is *necessary*;

we will consider if it *may* be granted, and on what conditions." Its decree of reformation abolishes "*quæstors of alms*," (*elemosynarum quæstores*), a title under which Protestants will hardly recognize their old acquaintance, Tetzl.

Lengthy and bitter discussions followed on the conditions under which the cup might be conceded. These were fixed on at last as, (1) acknowledgment of the Church's right to withhold it; (2) unreserved submission to council, pope, and prelates, and (3) previous confession to a priest. After ten days' debate a vote was taken: thirty-eight were against any grant, even on the above conditions; thirty were for it; twenty-four referred it to the pope; thirty-one approved the decree, but wished its execution left to him; eighteen were for limiting the grant to Bohemia and Hungary; fourteen wished for delay; and eleven were doubtful. The ultimate result was, the reference of the whole matter to the pope by a short decree of the *twenty-second* session, (September 17th, 1562.) Its doctrinal decrees asserted the sacrifice of the mass; and those of reformation assigned to the bishops (still "as delegates of the Apostolic See") authority which brought them into collision with the secular power, and prevented the reception of the Council in France.

The storm now reached its height. The discussions on the "Sacrament of Order" brought the question of Divine right to a crisis. The French ambassadors pressed their demands for reform. A secession was threatened at one time by the Spanish prelates, at another by the French. The death of two of the legates still further delayed the proceedings; and it was not till the new chief legate, Cardinal Morone, had gone in person to confer with the emperor at Innsbruck, that the *twenty-third* session was held, (July 15th, 1563.) How it compromised the "Divine right" has been shown already. Its reforms bore upon residence and qualifications for orders, forbidding any one to be appointed to a benefice with cure of souls until *fourteen* years of age! As one of its decrees provided for the establishment of seminaries, these young beneficiaries might have been required to attend them.

Of all things imaginable, the next which assailed the legates was a proposal for a fresh invitation to the heretics; and who of all men proposed it, but the ambassador of Philip II.! At such a time, it reminds one of the celebrated Mrs. Bond's appeal to her ducks: "Bless you, bless you, come and be killed!" But he was not alone in dissatisfaction. The proposed reforms contented no one; and when the legates, after one prorogation, ventured to hold the *twenty-fourth* session, (November 11th, 1563,) nothing to equal it for confusion had yet been seen. It is true, no such mass of decrees had

ever been laid before a single session: they form *one seventh* of all that the Council had bequeathed to posterity. But the legates openly expressed their disagreement with each other; a minority of fifty-two appeared against the decree on clandestine marriages; and as to the decrees on reformation, let us hear Cardinal Morone announce the vote amid the darkness of the night:

"All the decrees are approved by nearly all; many, however, have added appendices and explanations to various decrees which do not change the substance thereof. In the second, third, fifth and sixth, some matters have been noticed, which will be arranged according to the will of the majority, and will be held in as much account as if they had been arranged in the present session!"

One of them (*C. 5, de ref. matrim.*) ordains that matrimonial dispensations be granted *gratuitously*, which, like a former one (*session 22, De observ. et evit. in sacr. Missæ.*) forbidding masses to be paid for, has not yet found its way into practice. Nothing can depict the condition of affairs at this crisis like the fact, that at such a close to the session, the legates exulted, and the pope was "overwhelmed with joy!"

Every one, in short, was now eager to have done with the Council; and its further work was only to compromise those points on which any agreement could be arrived at, and to omit the rest. Even this was expedited by the intelligence which arrived in the night of December 1st, that the pope was alarmingly ill. A general congregation was held next day, and the *twenty-fifth* session on the following (December 3d, 1563.) More than *one sixth* of all the decrees the Council has left us were passed in this its last session. Those on doctrine refer to purgatory, saints, images, pictures, and relics. That on monks and nuns granted to all monasteries that desired it the privilege of holding landed property, even when forbidden by the rule of their order. A decree concerning reformation followed, forbidding the illegitimate sons of priests to be priests *in the same church* with their fathers; and worthily concludes by declaring that all the decrees of the Council on the subject of reformation have been passed, and are to be understood, "*saving the authority of the Apostolic See.*"

A short decree continued the session to the next day. Intelligence arrived that the pope was out of danger; but the session went on. A series of vague and evasive decrees referred all difficulties to his blessedness the pope. Another ordered the reading over of all the decrees passed under Paul III. and Julius III. It was done, and the last decree ordered that an end be put to the Council, and that a confirmation of all its decisions be sought from the Apos-



tolie See. One prelate alone, the Archbishop of Granada, refused assent to this crowning act of self-degradation. It was consummated, and then, two hundred and fifty-five "most illustrious lords and most reverend fathers" joined in the acclamation, "The Holy Ecu-menical Synod of Trent, ever let us confess its faith, ever let us keep its decrees;" responded their unanimous *amens* to the prayer which places the creature literally beside the Creator, "To these decrees adhering, may we be rendered worthy of the mercies and favor of the first and great high priest, Jesus Christ God, through the intercession at the same time of our inviolate lady, the holy mother of God, and all saints;" and finally thundered out with undoubted heartiness their one hundred and thirty-fifth anathema, "to all heretics." This did not save them from being required, "under pain of excommunication," to sign the decrees before leaving Trent. It was done in general congregation on the following day; and "this long tossed and troubled council came to an end in peace."\*

To secure its repose, the Bull of Confirmation, while enjoining that its decrees be received and observed by all the faithful, forbids "any comments, glosses, annotations, remarks, or any sort of interpretation whatsoever" to be published without papal authority, on pain of excommunication.† The pontiff could hardly be expected to place its decrees quite on a level with the word of God, by forbidding them being *read* without permission.

The reception of the Council in different countries, its catechism, its index, and the "Creed of Pius IV.," are subjects on which, we cannot here enter. It is enough if we have shown that, as to infallibility in doctrine and supremacy in discipline, the Council of Trent has neither asserted its own, nor the pope's, and that, as a court of appeal for the Protestants, it was (to use the words of a memorable decree in the British House of Lords,‡ on a far less criminal perversion of the forms of justice) "a delusion, a mockery, and a snare."

\* "Jactatum hoc diu et agitatum concilium constitit et conquiescit." Oration of Bishop of Nazianzum, at the opening of the twenty-fifth session.

† That this is no *brutum fulmen* appears from the language of Dr. Waterworth, as quoted by Mr. Buckley, p. 507. The edition of the "decrees and canons" which we have been using (Plantin, Antwerp, 1571) has some marginal references, and an appendix of decrees of former popes and councils; but it is also provided with a certificate "that there is nothing in them which belongs to interpretation, or savors of heresy."

‡ Chief Justice Denman, on the writ of error in the case of Daniel O'Connell.

## ART. V.—THE CENTRAL IDEA OF CHRISTIANITY.

*The Central Idea of Christianity.* By JESSE T. PECK, D. D. Boston: Henry V. Degen. 1866.

THE advent of a new book on the subject of Christian holiness, we hail as a favorable sign of the times. It shows that the spirit of the fathers still lives in their children, and it reveals the hopeful fact, that holy incense and a pure offering are still found upon our consecrated altars. It is significant, too, of an abiding faith in the spiritual progress of the Church, not only as a thing possible and greatly to be desired, but as actually existing, inasmuch as it assumes such a hungering and thirsting after righteousness, as can be satisfied only by such aliment.

To write a book, to write a good book, and to write a book adapted to meet and supply an obvious want of the times, are achievements of a widely different character. The first is an easy task, and involves but little in the way of expenditure beyond the ink, paper, and time wasted in its production. Nor is the production of a good book by any means the highest achievement of authorship. It may give evidence of scholarship; it may embody the results of great research and profound thought; it may abound in the beauties of conception and style with which only genius could adorn it; and it may challenge our admiration by its bold originality; yet, not coming within the range of pressing, practical realities, it may serve no higher purpose than giving entertainment to the intellect or the fancy for the passing hour. But he who writes a book, which sheds a clearer light upon the great questions of human hope and destiny, which makes more plain to the general comprehension "the things which belong to our peace," which traces with a more distinct outline the way to heaven, and from the perusal of which we rise up as from a spiritual feast—it is he, and he only, who has performed his task in the highest style of such a work.

After a candid and somewhat thorough examination of the book, whose title is found at the head of this article, it is our deliberate judgment, that Dr. Peck is fairly entitled to the credit of having written a *good* book, in the highest sense of the applied qualification. A vastly higher purpose than mere book-making is impressed upon every page. The doctor *writes*, as the man of a true faith and an evangelical earnestness would *preach* "the unsearchable riches of Christ," "not in the enticing words of man's wisdom, but in de-

monstration of the Spirit and of power." In his hand the "sword of the Spirit" is not wreathed with the flowers of rhetoric, but its bared edge and naked point are pressed home to the heart, as a "discerner of its thoughts and intents," so that by "manifestation of the truth," he commends himself "to every man's conscience in the sight of God."

For our author we claim no originality of theme. That is as old as the first promise of salvation to guilty man. It has been the light and the joy of all ages and generations, and has especially distinguished every epoch in the history and progress of evangelical religion. It was this that battled successfully against vain traditions and a godless philosophy, in the days when apostles and martyrs led a victorious Church "into the holiest of all by the blood of Jesus." It was the light and life of the Reformation, the power which dethroned the "man of sin," and reinaugurated the reign of Christ. It was the source of that wonderful influence which attended the ministry of the Wesleys and their co-laborers, as they enthroned evangelical purity above the lifeless forms of an unfelt religion. It is a theme, thank God, which is still familiar to the hopes and the hearts of thousands of the living, while it is the burden of a song, which celebrates the final triumph in heaven of all who "have washed their robes and made them white in the blood of the Lamb."

Yet the book is original, bearing upon its pages the clearest evidence of independent, original thought. It is not made up of mere gleanings from fields so successfully reaped by a host of worthy predecessors, but is in itself a rich harvest of thought and illustration, gathered by the author from a field peculiarly his own. In its general scope, plan, and analysis, it builds on no other man's foundation. To a great extent, too, it employs an independent terminology, thereby giving to the whole discussion an air of freshness, which we regard as no inconsiderable merit. It is thoroughly Wesleyan in its statement and exposition of holiness, but the author has most happily drawn away both his theme and its discussion from the arena of controversy, thereby not only relieving us from the din and strife of theological warfare, but at the same time giving the reader a much better position for profiting by "the truth as it is in Jesus."

But the position it assigns to purity, the relation in which it places Christian holiness to all else in the scheme of salvation, making it the great sun in those heavens which shower blessings upon man—it is this which gives to the work its highest claim to originality, and at the same time constitutes its peculiar excellence.

We would not unduly magnify the importance of a name, yet, when the title of a book is not only clearly and strongly significant of its character, but also places its whole theme in a new and impressive light before the mind, we insist that *then* there is something in a name. And in this case, it strikes us, that it would be difficult, not to say impossible, to select any form of words, which, with greater brevity and force, as well as philosophical accuracy, would exhibit Christian holiness in its true relations to God, to man, and to eternity, than that luminous sentence, "THE CENTRAL IDEA OF CHRISTIANITY." It is a title at once original and highly significant. It has no affinity with that large class of book-names, which seem to have been adopted for no other purpose than to conceal poverty of thought, or insignificance of object, under an affectation of singularity. On the contrary, it introduces us at once into the "most holy place," and gives us such a position, as enables us to look forth on the great scheme of redemption with a new interest, and to interpret its sublime facts and blessed privileges with an ease and a certainty unknown before.

The plan of the book is simple and comprehensive. We are guided in our search for the central idea, by the clear lights of Scripture, analysis, history, and experience. The idea is defined, by fairly stating its limitations and contents, as well as by a candid consideration of its difficulties. It convicts of a too general neglect of this higher life, and then accounts for and deprecates it. The claims of holiness are urged, by proving its desirableness, its possibility, and its necessity. We are brought into the "councils" of moral purity, and instructed in the process by which it is made a personal attainment, until from a deep conviction of its necessity, it becomes the possession of a grateful and rejoicing heart. And finally, it puts a most solemn appeal to the professors of holiness, to the Church and to the ministry, to the end that all may walk worthy of this high vocation, and thus be instrumental in hastening the time when "this grand central sun shall shine out with a light which shall be clear, steady, increasing, and ineffably glorious, and fix upon itself the gaze of the world." Page 22.

To conduct the reader through this book by a careful analysis and review of its whole contents, would be to ourselves a pleasant and profitable task. But our limits forbid, and we must content ourselves, therefore, with presenting a few clusters only from this rich vintage, in the sincere hope that our readers will thereby be encouraged to "go up and possess the land," and gather its blessed fruits for themselves.

It must be borne in mind, however, that Dr. Peck propounds no

new theory on the subject of holiness. The book is preëminently an inquiry after "the old paths," and is simply and in fact what it purports to be, an exposition of the Christian scheme in the light of its ascertained central idea.

In ascertaining that holiness is "the central idea of Christianity," we are not required to adopt any doubtful modes of reasoning or illustration. Scripture, history, and experience, are our familiar guides, their joint testimony being confirmed by a rigid logical analysis. In this analysis, we first of all take a "position outside of the system," and from thence, step by step, pursue our inquiries among the altars, assemblies, ordinances, ministrations, and sacraments of the Christian Church. As these are all Divinely ordained as means to an end, we find their whole significance in the fact, that they are classed among those "gifts," by which we are all to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Or, if still "traveling inward," we trace the mighty working of the truth and Spirit of God, as they fulfill their appointed mission in the moral nature of man by presenting him "perfect in Christ Jesus," we reach the same result, and become settled in the conclusion, that "the choice of God for the moral condition of the human race was perfect purity." Page 9.

But let us again with our author approach the center, taking a position from which the Christian scheme assumes the character of a Divine rule of life, enforcing its claims by the solemn sanctions of eternity; imposing the yoke of Christ, and laying upon us his cross; demanding the consecration of the whole man as "a living sacrifice, holy, acceptable unto God;" and holding every one amenable to that "first great commandment of the law," and also to "the second which is like unto it," namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself," and we are once more shut up to the conclusion, that holiness is the great necessity, beyond and above all things else, the "one thing needful" for man. For this required obedience is an impossibility with man, until the law is written upon the heart. But upon the impure heart that law cannot be written. "The righteousness of the law" cannot be "fulfilled" either "in or by us," because of the "weakness of the flesh," the corruptions of an unsanctified nature. Rom. viii. 3. As well might the sculptor attempt to embody his sublime ideal upon the rough and crumbling sandstone, or the artist who pencils forms of beauty with the rays of the sun, attempt the highest triumphs of his art upon the blurred and corroded

surface of the unprepared metal. But when the Holy Ghost sits "as a refiner's fire," subjecting the heart to its purifying agency until the Divine image is reflected therefrom, then, and not till then, does it become capable of receiving the "Divine writing," as it is transferred from the "tables of stone" to the "fleshy tables of the heart." Thus surely do we find the central idea, the analysis bringing us to a conclusion entirely coincident with the inspired declaration, *Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας*, "the end of the commandment is love from, or out of a pure heart." 1 Tim. i, 5.

And now, we "take our position in heaven," so that from the highest accessible stand-point we may view the arrangements of the Divine economy in the kingdom of grace. Upon this sublime eminence we are encircled with unsullied purity. Myriads of adoring beings throng the vast domain, rising in their appointed order, and stretching away through "thrones, dominions, principalities, and powers," until lost to our gaze in the glories of the Infinite. Above, beneath, around—through all, pervading, permeating all the place, the service, and the population, is unspotted holiness. No sin is here. The new song that breaks on the ear like "the sound of many waters," as its melodies "wake the echoes of eternity," is a tribute from that jubilant host to Him, by the cleansing of whose blood, they were made "kings and priests unto God." And now, as we connect the two economies, and place the kingdom of grace and the kingdom of glory in their true relation to each other, most plainly do we see that

"The holy to the holiest leads;"

and, as we come forth from a place and a presence so dazzling in their purity, and anxiously inquire, "Who shall ascend into the hill of the Lord, or who shall stand in his holy place?" there comes a voice from the "excellent glory," giving unequivocal response, "HE THAT HATH CLEAN HANDS AND A PURE HEART."

"Thus we see that, from whatever point we commence our analysis, we reach the same result. All the other great facts and duties which the system includes, all the operations of Divine grace upon the heart, are but so many means to this glorious end—all lead directly into holiness as the center. The results, which are fully in accordance with the expressed will of God, all point directly back to it; and, coming out from heaven itself, to find the true preparation for that glorious place, we ascertain it to be holiness alone. Carefully examining every particular of the system within our reach, we find nothing else that will, as an end, meet the demands of the Almighty, explain the vast details of the remedial scheme, or account for the splendid results of that scheme in this world and in the next." Pp. 21, 22.

The history of Christianity, as it has in every age and place recorded its triumphs or mourned in defeat, points with manifest and



forcible significance to the same conclusion. The humblest and most obscure of all the host of God, as well as the highest in position, and the most liberally endowed with intellectual wealth, have been a light and a blessing to the world, just in proportion as their spiritual life was in conformity with this central idea. Holiness has always been the "spirit of love and of power," which, abiding and reigning in the heart, has given to the Christian his great strength to do and to suffer for Christ. This is and ever has been the distinction of the Church, as a thing of wonderful power guiding and impelling it onward, as it has made "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose." In possession of it, the militant host has always been invincible; without it, feeble, faltering, discomfited.

The institution of a living ministry as a means for the world's evangelization, is of Divine appointment. To go "into all the world and preach the Gospel to every creature," is God's commission to men of his own choosing, and the mission relates to the salvation of sinners as a means to an end. Now no fact stands more clearly upon the page of history, than that the success of the Gospel ministry has been in proportion to the measure of holiness enjoyed by those who have gone "everywhere preaching the word." High intellectual endowments, improved and enlarged by diligent culture; the gifts of winning address and eloquent utterance; the treasures of knowledge with which assiduous mental industry has enriched the mind, are by no means under-estimated, much less ignored in the inspired estimate of ministerial gifts; but it is only as these are entirely consecrated, as they revolve in their true relations around holiness as their central sun, and as they blaze and glow under the purifying baptism of the Holy Ghost, that they become even useful in the great work of saving lost sinners. These, with whatever else of the kind is of possible attainment, are miserable substitutes for holiness in the minister of Christ. He may build up the fabric of his embodied thought in forms of dazzling beauty, by means of which he may hold breathless auditors spell-bound as they gaze upon the sublime creation; but as they enter the gorgeous temple to have resolved for them the awful inquiry, "What must we do to be saved?" instead of being greeted with the warm breathings of purifying love, they encounter the chill of an ice-palace, they are in presence of an altar without a sacrifice, they are in a temple without God; and they return with the burden still upon the heart, murmuring as they go, we came to "seek Jesus which was crucified, but they have taken away our Lord, and we know not where they have laid him."

From that auspicious morning "when the day of Pentecost was  
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fully come," through all vicissitude, in all lands, and through all the centuries of its history, holiness has been the enlightening, life-imparting central sun, of all successful ministrations by the Church of God. The baptism of its infancy was attended not only by a foreshadowing of its future triumphs, but by the clearest intimations of the source of its ability to achieve them. The tongues of fire that "sat upon each of them" in miraculous manifestation, were through all time to burn upon the heart with a purifying efficiency, and thus be in them a power which "all their adversaries could neither gainsay nor resist." "This power is the moral character of Christ copied out by his disciples, and held up before the eyes of men, by every generation of his spiritual seed. It is the Gospel personified, and faith embodied, which never fails to overcome the world, and to execute judgment upon its gods."\*

"Now this uniformity of facts, extending from individuals up through special Christian organizations, to the general Church, and pervading all ecclesiastical history, can be the result of no accident. It shows with the force of demonstration that holiness is the great law of religious development, and hence that holiness is the central idea of Christianity." Pp. 26, 27.

There are two ways in which experience testifies that the central idea of Christianity is holiness. In the first place, justification and its immediate concomitants, regeneration and adoption, are attended in Christian experience with certain conditions, appropriately described in Scripture by "hungering and thirsting." The existence of these is proof of a healthy spiritual state, for it is pronounced "blessed." But they point to something as yet unrealized, proving conclusively that the center is not reached by the new birth. Then, secondly, as hunger and thirst not only indicate a movement of the soul toward an unattained object, but always suggest to it the proper means for its gratification; and as in religious experience it is holiness after which the soul pants, as the "hart panteth for the water brook," so does experience also clearly testify, that the soul is satisfied only when it awakes in the Divine likeness. It has now found its rest. It dwells in love, and therefore dwells in God. Having none on earth but him, and there being none in heaven desired besides him, the Christian now reposing in the center of all light, and life, and joy, triumphantly sings:

"O love! thou bottomless abyss!  
My sins are swallow'd up in thee;  
Cover'd is my unrighteousness,  
Nor spot of guilt remains in me:  
While Jesus' blood through earth and skies,  
Mercy, free, boundless mercy cries."<sup>†</sup>

\* Steward.

J. Wesley.

The whole case is thus summed up by the author:

"We have now examined this question in the light of the Holy Scriptures, and found that this stupendous system of revelation and redeeming mercy was undertaken 'that the man of God may be perfect, thoroughly furnished unto all good works.' We have subjected the scheme to the severest analysis. Moving inward from different positions outside of it, we have found holiness alone at its center. We have consulted history and experience, and found that in fact holiness is the measure of power. We are compelled, therefore, by the strictest logical necessity, to assert that holiness is the central idea of Christianity." P. 29.

Assuming, then, as fairly settled, that holiness is the central idea of Christianity, it becomes necessary to develop that idea, so as, if possible, to present it in the light of a true Scriptural exposition. Holiness, what is it?

In proceeding to a definition, the distinction is not to be overlooked between the central idea, the central fact, and the final cause of a system. In the system of Christianity, the central fact is the atonement of Christ, and the final cause is the Divine glory in the happiness and salvation of man. By means of the central fact, the central idea is realized; for it is through faith in the atonement, by the cleansing of the blood of Jesus, we are purified from sin. And the central idea is an indispensable condition to the final cause; for without holiness "no man shall see the Lord." Thus it may be seen, that though related to both, holiness is neither the central fact nor the final cause of the Christian scheme; but is clearly and simply what the author styles it, the Divine central idea of a system, whose facts are essential to the realization of its great idea, and whose central idea is the prescribed means for securing its final cause.

To our mind, there is a wise discrimination in the choice of the word "holiness," as representing the central idea of Christianity; and the hope is indulged that we shall be able to show its susceptibility of a clearness and precision of definition, which will relieve the subject of much difficulty, and at the same time meet every Scriptural condition. Not a little obscurity has been thrown around this subject by a loose and illogical use of the terms employed in its exposition, as well as by using interchangeably, words which are not synonymous either in their etymological import, or according to the *usus loquendi* of Scripture. Definitions should be clear, comprehensive, and unequivocal; and as they constitute, to a great extent, the data of all moral reasoning, they should, if possible, like the axioms in mathematics, be self-evident, carefully excluding whatever need explanation, and at the same time embracing every essential element of the subject. Want of attention to these obvious

principles has given rise to much of the bitter controversy which has agitated the Church for centuries, controversy, which in too many instances has been neither more nor less than mere logomachy. In tracing the Divine operation of the grace and Spirit of God as man is prepared for heaven, Christian theology has employed certain words and phrases, for the most part Scriptural, to indicate the process by which such preparation is secured. Chief among these we find justification, regeneration, new birth, sanctification, and the like. Now, while there is great unanimity of sentiment among Christian teachers as to the fact, that these are the necessary conditions of human salvation; still, when the question is raised as to the determinate signification of these terms, there opens at once a wide field of controversy. None, so far as we know, who have ever taken the name of Christian, have been bold enough to deny, that holiness is a necessary qualification for eternal life. Even the papist, who ascribes to his purgatory what he denies to the blood of Christ, and the advocate of ultimate salvation for universal man, will not dare to propound an impure heaven to the hope of the guilty. But when we propose to settle the question as to what holiness is, the strife is upon us, and straightway we set ourselves to the work of defining it. Too often, however, these definitions need to be defined, and all reasoning based upon such data, can serve for little else than to "darken counsel by words without knowledge." Whether we shall be able to place the subject in a position more free from such embarrassment, we know not; but we are certainly conscious of a prayerful desire to contribute something, however little, to so desirable a result.

We define holiness, then, as *freedom from all sin*, nothing more, nothing less; and shall endeavor to make manifest our author's wisdom in the selection of this word as the name of the central idea, and at the same time justify our definition of it, as excluding everything doubtful or ambiguous, and embracing all that is necessary to a clear understanding of its true scriptural import. In the light of this definition, the distinction between holiness and regeneration, or the new-birth, becomes, we think, apparent. The Scripture word for regeneration is *παλιγγενεσία*, from *γεννάω*, *to be born*, and *παλίν*, *again*; and is exactly equivalent to the *γεννηθῆναι ἄνωθεν*, "*born again*," of Christ's discourse to Nicodemus, John iii, 3. To interpret these words as meaning freedom from sin, or as even indicating the process of the soul's purification, is to disregard all legitimate rules of exposition; for it is contrary alike to their philological import, and to the *usus loquendi* in Holy Scripture. They neither express nor imply the idea of holiness; and to force upon them such

a construction, is to destroy the beautiful force and significance assigned them in Scripture by the Holy Ghost. The *παλιγγενεσία* is that great act of God's free mercy and power whereby he causes the sinner to pass out of death into life; the *ἀνακαινώσεως Πνεύματος ἁγίου*, (Titus iii, 5,) the work of the same mercy and power, renewing him *in that life*, after the image of God; the work of salvation including "the washing of regeneration, and the renewal of the Holy Ghost." The first is "regeneratio," the second is "renovatio;" they are not to be separated, neither are they to be confounded.\*

Dr. Peck forcibly puts the distinction thus:

"1. There is a broad and necessary distinction between the existence of a thing and the state of the thing existing; between the fact of life and the mode of life; between a soul spiritually alive and the moral condition of the living spirit. Just as natural life and the condition of the living being are distinct, spiritual life and the moral condition of the spiritually alive are distinct. Certain invariable coincidences between these two things, in no respect interfere with their essential difference. Now, two things so entirely distinct, as the fact of spiritual life and the moral state of the spiritually alive, ought to have different names." Pp. 14, 15.

"That a distinction exists," says Mr. Watson, "between a regenerate state and a state of entire and perfect holiness, will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the Churches to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf, and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues."†

Proofs of such a distinction might be greatly extended; but we think the author of the "Central Idea" has placed the matter in a light so conclusive and convincing, that it is only necessary to refer the reader to his entire argument, and here rest the case.

Thus far, then, we trust our definition is clear, having shown that holiness, in the sense of freedom from all sin, is not identical with regeneration, but follows it as manhood succeeds to infancy, and the "full corn in the ear" is the maturity of "the blade" and "the ear." It has been urged, however, with some show of plausibility, that inasmuch as the work of the Spirit in man's regeneration is called in Scripture a "new creation," and that when this has taken place, "all things are become new," it is derogating from the perfection of God's work in man, to interpret it as comprehending less than his entire renewal in holiness. But all the force of the objection is obviated by a fair construction of the passage upon which it rests.

\* See Trench on *Παλιγγ.*

† Inst., vol. ii, p. 450.

The regenerative act is a "new creation" without doubt; but it is the creation of—what? Surely not of a new soul, nor of new attributes to the soul already existing. Nor can it be the production of the "new man" in "the measure of the stature of the fullness of Christ," for that is a growth and not a creation, an attainment to which we are to "come, in the unity of the faith, and of the knowledge of the Son of God," by the after conditions of spiritual advancement. This "new creation," therefore, must be interpreted, not as the production of a state of holiness, but as the impartation of life to a soul spiritually dead. It is the predicate of a specified relation to Christ, for it is affirmed of them who are "in Christ." But the Christian is in him as the "branch" is in "the vine;" by means of which union, spiritual life results to the believer. But though "in Christ," and therefore "a new creature," he is nevertheless subjected to the agencies of a further purification; for even the living fruitful branch is "purged that it may bring forth more fruit," and is "made clean through the word" of Jesus. This being evident, the phrase, "all things are become new," must be interpreted so as to harmonize with the Scriptural import of the "new creation." This work of the Holy Spirit by which we are "created anew in Christ Jesus," is that which translates from the kingdom of darkness into the kingdom of the Son of God, by which the subject of it "sees the kingdom of God;" and being brought from the dominion of sin and the carnal nature into light, and life, and spirituality, "new" indeed are to him all the sublime realizations of that new life; but it is still a life, in the enjoyment of which, he "sees as in a glass the glory of the Lord," and by the continually transforming power of this vision, he is "changed into the same image from glory unto glory," until he reaches the high estate of holiness, by being cleansed from all sin."

It is no derogation, therefore, from the perfection of God's work in man to insist upon a distinction, so obviously Scriptural, between regeneration and holiness. For the perfection of God's work consists in his doing everything perfectly *in its own order*. When the "Spirit of God moved upon the face of the waters," and the silence of the abyss was broken, as the Omnipotent fiat clothed a newly-made world with light as with a garment, the work done was not imperfect, though, as yet, creation was the infant of a day. By successive acts, each perfect in its order, the work was finished; and the "morning stars" renewed their song, and the "sons of God" their jubilant shout over the completed creation, as man stood erect in the image of God. Thus it is in the "new creation." God justifies the sinner through faith in Christ, and it is a perfect justifica-



tion; for his sins, which were many, are *all* forgiven. In like manner he regenerates the soul by creating in it a new life, and it is a perfect regeneration; but holiness, freedom from all sin, is superinduced upon this new creature by the subsequent mighty working of the Holy Ghost, training and expanding the spiritual infancy, until the whole soul is resplendent with the regained image of God. Nor do these views in any wise depreciate the importance of regeneration; for they place it just where the Scriptures place it in the economy of salvation, holding it forth as that upon which is conditioned our entrance into the kingdom of God, an entrance into which *must* be effected, or holiness is an impossibility; for it is *in* that kingdom, not *out* of it, that every man is to be made "meet to be partaker of the inheritance of the saints in light."

By most writers on the subject of Christian purity, holiness is regarded as synonymous with "Sanctification" and "perfect love." To our mind, however, there is such a distinction between them, as to forbid their use interchangeably, when we essay to give clear and definite notions of the specific Scriptural import of evangelical holiness. Sanctification and holiness are not duplicates of the same idea, whatever plausibility may arise to the contrary from their etymology; or they are so only in the sense, that two circles may have a common center; while they differ in the plain circumstance, that the greater necessarily includes the less. Freedom from all sin includes sanctification, but is to be distinguished from it, as a process is distinguished from a result. Sanctification is "that work of God's grace by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness,"\* and most clearly defines a progressive work, which when completed issues in holiness. "The very God of peace sanctify you *wholly*," is inspired proof of our position; for it most obviously teaches, that in order to make sanctification the equivalent of holiness, it must be qualified by some word which gives to it the signification of a *completed* process. They cover then different spaces of meaning, holiness embracing what sanctification does not, namely, freedom from all sin.

In like manner, we may distinguish between holiness and "perfect love," the latter denoting the state of the affections which arises from the purification of the heart. Fear is the offspring of sin, and therefore it is, that "he that feareth is not made perfect in love." But as deliverance from all sin removes every cause of fear, perfect love is the product of holiness; for "herein is our love made perfect, that we may have boldness in the day of judgment; *because*

\* Watson.

as he is, so are we in this world." It is not holiness, but the fruit of it; and results from purity of heart, as "peace with God through our Lord Jesus Christ" results from our justification. Cleansed from all sin, we love God with all the heart, and our neighbor as ourselves; and thus "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit."

There is then, we think, good reason for distinguishing between these terms, and for recording our decided preference for holiness, as the most explicit and comprehensive, when we design to set forth that moral state of the believer in Christ, who has grown up to the blessed experience described in Scripture, as being cleansed from all sin. It is the Divine image in man, in the possession of which he is "made partaker of the Divine nature" in the only sense in which such participation is possible. It conforms him not to the *perfection* of God, angels, or paradise, but to the *moral nature* of each, as that consists in freedom from sin.

For sin and holiness are perfect opposites, and are precisely the same in nature, in whatever beings they are found. The one exactly measures the other, as its absolute contrariety. There can be no point of either contact or fellowship; so that whatever may be the moral state of a man in whom sin exists, in any form or to any extent, it is not holiness. To say that he is sanctified in part, is perfectly proper, because sanctification is the process by which he attains to holiness, and the process may as yet be incomplete; but to say of a man he is *holy* in part is simply absurd, because it implies the blending of elements in the same moral nature which are totally and absolutely repellant of each other. If he is holy, it is because in him there is no sin; if sin remains in him he is not holy. These qualities cannot interpenetrate, but by a law as inflexible as the impenetrability of matter, the one must displace the other.

In order to bring these statements into entire harmony with the conclusion we are seeking to establish, we have but to consider man as God made him, in contrast with man as fallen. "In the image of God created he him;" and we have the authority of inspired interpretation for defining this image by "righteousness and true holiness;" holiness the principle, righteousness the exponent of the principle. Such man was by "the choice of God." In direct contrast, we have man fallen, disinherited, an alien, and an outcast from the Divine complacency. It requires no argument to prove that he is not what he *was*. The fact stands confessed and clear as the light of heaven. Now, simply and explicitly, divesting the question of all that is doubtful and speculative, what is the essential distinction in these moral states so diverse, opposite, and irreconcil-

able? Remember, we are not inquiring after the *results* of these moral conditions, but solely after the characteristic distinction between them. What is it? To say that this consists in the difference between sin and holiness, is simply an evasion. *The presence or absence of sin, its existence or non-existence in man's heart*, is just the distinction; and it is determined, not by the amount or extent of it, nor by the form or mode of its existence, whether it be guilt, dominion, or pollution, but by the fact that it is *in* man, whatever be its form or extent. This determines and defines the character of man with as much certainty and conclusiveness, as any well-defined physical characteristic determines the class, genus, or species in the classifications of natural science. If sin is in him, man is not holy, and hence it is most manifest that holiness is deliverance from all sin. Thus defined, it is clear, unequivocal, explicit, and needs not to be encumbered by qualifying epithets, nor defined by the aid of "negative limitations." It is a word, too, which, when fairly interpreted, meets all the necessary conditions of "the law of progression."

Progress is the law of all finite existence; and we concede unhesitatingly, that any theory of perfection which is clearly incompatible with this law must be abandoned as absurd and untenable. The whole work of salvation in man is carried forward by the Spirit of God in strict harmony with his mental and moral constitution. The workings of a mighty transforming agency as it goes forth in the heart, making all things new, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," contravenes no law, but "the law of sin and death."

"Increase in capacity is the law of our being, the law most obstinately antagonized by sin, and which must act with freedom and power, just in proportion to the extent and completeness of our deliverance from sin. When, therefore, we are called upon to "go on unto perfection," it cannot be perfection in development. The work of sanctification in progress after our conversion, can, therefore, in no sense, be the growth of the soul, though it is doubtless, in a high sense, the condition of its growth. Unless it be true that we are required to grow from our infant state in the sense of expansion, increase, or enlargement of the powers redeemed, up to a perfection which admits of no further growth, the only perfection offered us in the Bible is perfection in character, in the state of our moral natures, in the condition of our regenerate powers, and not in growth or development. The work of renovating the inner man is to be completed. The conditions of the largest, fullest, freest growth in grace, are to be perfected. By Christian perfection, or entire sanctification, then, we by no means intend any form of completeness beyond which we cannot advance." Pp. 46, 47.

It is not a little remarkable, that one of the most persistent objections to the doctrine of holiness, is based upon this conceded "law

of progression;" and, singularly enough, it is urged the most vehemently by those who deny to man the possibility of freedom from sin in this life. The fallacy of the objection, however, is perfectly transparent, for logically it destroys its own premise. It concedes, in the first place, the plain fact, that sin in the soul is the great obstacle to its true progress and development. Nay, it goes further, and contends stoutly, that so invincible is the power of this antagonism, that it maintains a contest with "effectual grace," until death comes in to terminate the struggle. It admits the gracious tendencies of the soul, under "the law of the spirit of life in Christ Jesus," toward growth and enlargement, but at the same time gives it no promise of deliverance in this state of being, from those "remnants of corruption in every part,"\* which confessedly retard its progress; and it rejects the idea of complete purification from all sin in this life, for the alleged reason, that such a salvation *would imply an attainment, beyond which the soul could have no progress.* But, in the second place, if it be assumed that entire sanctification, and subsequent spiritual progress, are incompatible conditions of the present life of a Christian, it must be perceived, for it is a logical sequence, that such sanctification must put an end to the soul's progress, or, at least, be incompatible therewith, at whatever period the work is wrought, for the whole force of the objection consists in the assumption, that perfect holiness admits of no subsequent spiritual progress. But we leave all those who object to the doctrine of holiness on this ground, to dispose at their leisure of a very plain dilemma: either a Christian may be sanctified wholly in this life, and still continue "with all the increase of God" to advance "in wisdom and spiritual understanding," or, his entire sanctification being incompatible with further spiritual progress, death puts a period at once to his sins and his advancement.

In our attempts thus far to define the central idea, we have not been unmindful of those "negative limitations" with which most authors have deemed it necessary to qualify their expositions of the subject. We admit their value, so long as we employ terms in our definitions that require such guards and exceptions. For, whatever Christian holiness is, or however it may be defined, it is most certain that it must be limited by "the capacities and susceptibilities" of man; that it must be explained, as in all respects, not a "legal," but an evangelical attainment, secured "by grace through faith;" and that it requires such an exposition as will entirely harmonize it with that "law of progression," which we know is a part of the moral constitution of man. Indeed, we know of no one whose teachings

\* See Westminster Conf., chap. 13, § 2.

have been acknowledged among us, that has set forth the doctrine otherwise than consistent with these limitations. Occasionally, to be sure, there has gone abroad in the Church a sort of spiritual knight-errantry, disregarding the sober teachings of Scripture and experience, and fulminating its impotent wrath against all who dared to question its Divine vocation; but its utterances have found no place in our plain, Scriptural, well-tried Wesleyan theology, nor its advocates any consideration among those who have stood forth most successfully in defense of the truth.

We think, then, that there is a clear Scriptural consistency in this view of the subject; holiness, the "central idea of Christianity," and freedom from all sin, the "contents" of the central idea. In this simple view, the words and phrases of Holy Scripture which portray this high privilege, are in perfect harmony—there is no discord, no confusion of idea. From the "sanctification" of the whole spirit, soul, and body to God, as the process results in deliverance from all sin, from the exercise of a faith which

"Laughs at impossibilities,"

from the supreme reigning power of "perfect love," as this abides in a heart cleansed from all sin—from these, existing, combining, and working together with a mighty energy in the heart of a Christian, there must and will result, an outward life of holy obedience, acceptable to God as the fruit of his own work. These principles, taken together with their practical manifestation, constitute in the experience and life of the child of God, the true Scriptural *Τελος*—the evangelical perfection of man.

Right confident we are, too, that we thus meet all the actual involvements of man as a sinner. He aspires to heaven, he longs for a perfect wasteless beatitude, in which the joys of existence shall pour the tide of an ever-increasing blessedness over his enfranchised spirit. But there is testimony from every page of the Divine oracles, enforced by the teachings of his own moral consciousness, that to such a state of blessing and of joy he never can come without purity. Infirmities he may have—infirmities of body, of mind, of heart—small he may be in spiritual stature and development, but these cannot close against him the gates of glory. There is but one obstacle, as there is but one condition to his entrance. The obstacle is sin, the condition deliverance from it. He is not incapacitated for heavenly enjoyment by anything else but sin. Infinitely diversified in other respects will be the inhabitants of the holy city. For "there is one glory of the sun, another of the moon, another of the stars, and one star differeth from another in glory;" so it will be

also, not only in the resurrection, but in all the endless progressions of glorified being. But in this there is no diversity; all are holy. No sin is in the very least of all that shining host. They are all presented by the redeeming Son to the approving Father, purified from sin by the Holy Ghost. This constitutes their essential spiritual oneness; they are like each other, and they are all "like Him," whom they "see as he is."

Having found the central idea of Christianity, and ascertained its true Scriptural import, it must now be pressed, by every appropriate motive, upon the acceptance of all who aspire to the distinctions of the heavenly estate. This deliverance from all sin is something, which, by every reason of the case, demands a much nearer and more perfect realization than a mere place among the admitted doctrines of our creed. Nor may we safely rest in that nearer approach, by means of which we become "persuaded" of it, as a promise "afar off," but we must take it closely to the heart, as a thing to be known and realized in an assured experience. That cannot reasonably be regarded as of secondary importance, which the great Author of salvation has enthroned as the supreme idea in the economy of grace, which he has set as the central sun, by whose light all the details of his wonderful plan to save sinners are clearly and forcibly interpreted. Surely it *must* be of momentous consequence to man, that he have wrought out in himself, to the full extent of their possible communication, the sublime designs of Him "who gave himself for us that he might redeem us from all iniquity and purify us unto himself."

The *necessity* for holiness is admitted by all Christians, and its *possibility* as a personal attainment, at some period of our being, is not denied by any. Indeed, the two are inseparable, for nothing can be necessary to the final cause of man's existence, the attainment of which is impossible. The question, however, at this point, assumes a specific form, namely, Is it the duty, the privilege of man to be holy, to be delivered from all sin *in this life*? In the economy of salvation, duty and privilege are inseparable. For, what is revealed as a privilege, it is made our duty to seek after and obtain.

The great scheme of human salvation as revealed in the Gospel, has for its final cause, touching man, the salvation and happiness of all who comply with its specified conditions. But besides this there is conclusive proof of the fact, that intermediately, it is the design of God that the partaker of ultimate salvation should instrumentally promote the kingdom and glory of Christ on earth, so that while man lives on earth, he is not only to employ himself in making his "calling and election sure," but he is to do this by promoting in every



possible way the salvation of others. As a Christian, he is no longer in darkness, but in the light, and he is to let his light shine, "*so shine, that others may see his good works and glorify God.*" He is required to "show forth the praises of Him who hath called him from darkness into his marvelous light." Here is a clearly revealed responsibility, and it is in the order of the Divine economy that every Christian should "shine as a light in the world." But the child of God shines by reflection, and he gives out, for the benefit of the world, the light which beams upon his soul from the Sun of Righteousness. If, then, it be clearly the order of God that Christians should exemplify the purity of Christianity for the benefit of the world, that they should be "living epistles read and known of all men," it is surely reasonable to suppose that God requires all this in the completest forms of its possible manifestation. They must give out the light clearly, but this can result only from pure hearts. The reflecting surface must be clean, free of all contamination, and then it will throw out upon the world's darkness a clear and steady light. Purity of heart, then—freedom from all sin, being just that condition in which the Christian can meet the responsibility of his present life, so far as it relates to the salvation of the world, it must be a possible attainment in this world, otherwise God has made that to be his duty, for which there is provided no adequate qualification. Sin obscures the light, and it is only when saved from it that we exemplify the purity of religion to the full extent of our responsibility. We may "walk in the light as He is in the light," but this is a life whose possibility is conditioned upon "the blood of Jesus Christ his Son cleansing us from all sin." These Scriptural views of Christian obligation furnish, we think, a very strong presumption that it is the privilege of the believer, *in this life*, to be made holy.

But reasoning from the admitted fact that heaven is the inheritance of pure beings, and that being cleansed from all sin, is the clear Scriptural condition of its enjoyment, it seems to us, that if holiness be not possible in this life, it must follow, that heaven itself is an impossible attainment. The argument is brief, but conclusive. Without holiness no man shall see the Lord. But we have proved that holiness is freedom from all sin. Now, if freedom from all sin be an impossible attainment in this life, then it follows, that the highest possible attainment in grace here, falls short of the acknowledged Scriptural qualification for heaven; and that the wonderful economy of redemption fails utterly in its final cause, unless *beyond this life*, it confers a meetness for the heavenly inheritance, which it *could not* work in man while he lived on earth; thus driving us to

the alternative, of either giving up the blessed hope of eternal life, or basing it upon the figment of purgatory, or the unwarrantable dogma of broad Universalism. The position usually assumed, however, is, that at death the soul puts off its remaining corruption, and enters the presence of God purified from all sin. Giving this statement the most favorable construction, it makes death, and entire sanctification, coetaneous events in man's moral history. But even in this view there are difficulties, which in our judgment are fatal to the assumed hypothesis. If sanctification is, *ex necessitate*, "imperfect in *this* life," in *what* life is the work completed? "Holiness by a Divine and unalterable constitution, is a necessary preparative for heaven;"\* and "the life that now is, and that which is to come," is the Scriptural admeasurement of man's whole being. If, therefore, "some remnants of corruption abide in any part"† through the whole of *this* life, when, and by what agency, are they removed, and "the necessary preparation for heaven" secured?

Not to urge here the entire want of Scriptural support for the assumption that holiness is possible only at death, we remark, that it is a hypothesis which wholly misconceives of the moral state of man, as the subject of this great work. The evil to be destroyed by a completed sanctification is sin. But this inheres not in the corporeal, but in the spiritual nature of man. None will deny this. If it were otherwise, if these "remnants of corruption," which so persistently and successfully maintain a life-long conflict with all the purifying agencies and means of salvation, had their root and being in the body, then indeed might death put the finishing stroke to our purification, by enabling us to put off at once "this tabernacle" and the sins cleaving to it. But it is far otherwise. The stain of sin is upon the soul, the inbred corruption is in the heart; and as death is only a separation of the soul and the body, it leaves the spirit as it found it, if "holy, holy still," if "filthy, filthy still."

It is to be regretted, that when the whole question is thus narrowed to a single point, all Christians could not see in the light of holy Scripture, that a work so important in itself, and so comprehensive in its results, might be wrought by the Holy Ghost, and set forth in man, as the light and the glory of his Christian life. Is it any more difficult for the omnipotent Spirit to destroy our sins than to subdue them? Is the *παλιγγενεσία* less a work of Almighty power than the *ἀγιασμός*? And if that power is adequate to create life under the very ribs of spiritual death, surely it is not the less competent to save the soul from every "remnant" of its inbred corruption.

\* Shaw's Ex. of Con. of Faith, p. 168. † Con. of Faith, Art. Sanctification.

Christ urged the pertinent inquiry upon the caviling Jews, "Whether is it easier to say, Thy sins be forgiven thee; or to say, Arise and walk?" and we urge upon every objector with equal pertinence, "Whether is it easier to say, Thy sins be forgiven thee," or, "I will, BE THOU CLEAN?" Conviction for sin, godly sorrow that worketh repentance to salvation, justification by faith in Jesus, the regeneration of the soul, dominion over sin, and a capacity to love God, are conceded by all as possible attainments in this life. Why then limit "the Holy One of Israel?" Why circumscribe the Holy Ghost? On the contrary, the spiritual conquests of almighty grace, already achieved for us and in us by the Spirit of God, should be regarded as the pledge and earnest of a completed sanctification in this life, especially when we know that all is accomplished by that "mighty working, whereby Christ is able to subdue all things unto himself." This, indeed, is the beautiful order of the Divine proceeding. Whatever is done for us, is the pledge and assurance, that, if we "follow on to know the Lord," all that remains to be done will be accomplished. Just as the bud gives promise of the leaf and the flower, and these of the ripe fruit; so do all precedent acts of Divine grace give unequivocal promise of this salvation to the very uttermost. It is desirable to be holy, and the deep, unutterable longing of the soul is not a life-long mockery, but an impulse Divinely awakened, to give present faith in the inspired declaration, "Behold, now is the day of salvation." It is possible to be holy; for it is only by means of the great remedial plan, the reinstating of man in his lost purity, a thing most clearly of possible attainment, whenever in the order of God he will claim it, unless we can measure and limit the possible results of the atonement of Christ, and set bounds to the wonderful working of the Omnipotent Spirit. It is necessary to be holy; not only as the unalterably settled condition of inheriting eternal life, but as the only way in which man can in this life show forth the praises of Christ in the light of its required manifestation. For it is in this way only the Church can write upon the conscience of an unbelieving world the glorious truth, "*Where sin hath abounded, grace MUCH MORE abounds.*"

"There must be praying, there must be believing, there must be burden-bearing, there must be battling with sin, there must be a rushing out into the provinces of death, which will be impossible without the special baptism, and a Divinely sustained, elevated holiness in the Church. In a word, it is necessary that the Church should be cleansed to accomplish her mission of light, and purification, and love, and power to the world." P. 192.

It is this holiness, this cleansing from all sin, which is the great necessity of our times, nay, of all times, till time shall be no more. There must go abroad in the Church of God this Divine baptism, to

blaze on her altars, breathe in her ministry, and live in her members with a purifying efficiency. Among us, it must become the soul to that body, which culture, and education, and a higher social position, have given to our organized Methodism. Then will cultivated talent, and eloquent utterance, and studied preparation, with whatever else lies within the scope of possible acquisition by our ministry, all be fused, and molded into Heaven's own instrument, for flooding this dark world with the effulgent light of Christ's millennial reign.

To promote so sublime a result, the work of Dr. Peck is, in our deliberate judgment, most directly adapted. Sufficiently free from all controversy to offend none who desire to know the way of the Lord more perfectly, it is at the same time just the book to meet the present exigencies of our own beloved Zion. In the true spirit of evangelism, we are looking abroad over earth's waste places, that we may enter and occupy, wherever God shall open the way. And we greatly mistake, if this volume does not make itself felt in the very ends of the earth, by the new energy it will infuse into the Church, by reawakening in it an eager hungering and thirsting after the blessing of holiness. Clear in argument, generally precise in definition, felicitous in illustration, and pressing its great conclusions upon the heart and conscience with a most fervid utterance, as well as by all the motives that are adapted to convince the judgment and arouse the spirit, we most sincerely wish that the "CENTRAL IDEA OF CHRISTIANITY" may find a place in every family, and that its proffered privileges may become the blessed experience of thousands and tens of thousands now living, and yet to live, within the visible pale of the Church of Christ. Certain we are, and we acknowledge it with gratitude to God, that our study of its pages has given breadth and clearness to our apprehensions of the great theme it discusses, while at the same time it has ministered largely to our experience of the riches of Divine grace. The broken fragments of time we have been able to snatch away from busy avocation, and devote to this book, have been rich in blessing to our own soul; and having ourselves gathered honey from the rock, we send forth our hastily expressed convictions, in the humble, prayerful hope, that what we have written may stimulate others to seek like spiritual blessing from the same source. And may the great Head of the Church hasten the time, when all who "name the name of Christ," shall live in the enjoyment of "the fullness of the blessing of the gospel of peace;" and walking in the clear light of this "central" sun, shall send abroad over the whole world the light and joy of a full, free, and perfect salvation, until "earth shall roll the rapturous hosanna round," "HALLELUIAH, THE LORD GOD OMNIPOTENT REIGNETH!"

## ART. VI.—CHRISTIAN MISSIONS.

*Christian Missions ; their Principle and Practice.* Westminster Review, No. XIX., Article 1.

THE Westminster Review for July contains an elaborate article entitled, "*Christian Missions ; their Principle and Practice.*" Attracted by the caption of the article, we sat down to its perusal; being assured, from the semi-infidel character of the Review, that we should find something novel at least, if not instructive, both in the presentation and treatment of the subject. Nor were we disappointed in our impression; for though the reviewer has given at the head of his article a long list of books and periodicals, embracing the subject of missions, yet he has scarcely noticed some of them, and from others he has taken the most improbable statements for facts. In the very outset we were forcibly impressed with the saying attributed to Talleyrand, that language was invented for the purpose of enabling one to conceal his thoughts; a saying which sometimes applies with great force, particularly to written language. What, for instance, we are to understand by "there always having been a steady condition in the general mind of sympathy with the disinterested and holy," we are totally at a loss to conjecture, unless we find the explanation in a subsequent expression to this effect, "disinterestedness is eternally beautiful and pious, self-sacrifice is above all things solemn. In the infinitely inferior case of the anchorite going out into the desert, or of men entering a convent where the sacrifice is ostensibly made for self and not for others, it is impossible for the most clear-sighted moralist, and the most experienced philosopher, not to feel interested and touched." We opine, however, that instead of the above being an elucidation, the reader will feel that the fog becomes more dense, and the mind still more bewildered in its efforts to find out the writer's meaning. However, we will let this pass, and proceed to an examination of the article under consideration.

The most casual reader will at once discover that the object of the reviewer was evidently to write down Christian missions; for though he professes to see double cause for pronouncing them "venerable and beautiful for their object, and the spirit in which men go forth to accomplish it," yet, he would have his readers believe that they are not only of doubtful utility, but are, in fact, demoralizing in their tendency, and destructive of human happiness as well as human life. He informs us that the missionary enter-

prise was originated in the belief, that the heathen were in danger of damnation, and to rescue as many as possible from perdition was the simple object of all missions, from those of the Roman Catholics, whose converts were baptized with besoms, to the latest expeditions sent out by the London Missionary Societies. We are told, however, that there are exceptions to this general principle; as some Christians, such as, for instance, the American Congregationalists, English Unitarians, and some liberal German Protestants, who do not believe in the damnation of heathens on account of their ignorance, but whose object is to raise them out of an idolatrous state of corruption of morals, and bring them into a state of Christian civilization.

"When we consider," says the reviewer, "that the Jesuits and other Romanists, the Wesleyans and other Protestants, have always believed this [that is, the damnation of the heathen] without a shadow of a doubt or a dream of hesitation, there remains nothing to wonder at in their going forth to the ends of the earth to toil, and suffer, and die for the salvation of souls." He then proceeds to show that the efforts to save human beings from eternal torment, instead of being directed to their elevation in a civilized point of view, have been unsuccessful, and for that very reason. The whole drift of the review goes upon the assumption that civilization must precede Christianization, and that by the preaching of the Gospel, men cannot be saved from savage barbarism, and elevated to the enjoyment of a civilized state of society. The ax must not at once be laid to the root of the tree of human depravity, old customs and habits cannot and must not be broken up by the plowshare of Gospel truth, but there must be an accommodation to the prejudices and settled customs of the people, otherwise what is intended, however kindly, as the means of their salvation, will only and necessarily result in their destruction. The philosophy of the reviewer, so far as the *modus* of heathen salvation is concerned, seems to be that they are to be gradually educated up to the point of civilization, and thus introduced into the belief and practice of Christianity, a plan which utterly ignores all idea of supernatural influence. The omnipotent agency of the Holy Spirit, adequate as it is to change the deepest and most inveterate depravity, even to the production of a new and pure creation out of the most base material, is entirely lost sight of. According to this theory, time-honored customs, no matter how corrupt and degrading, must not be assailed; but a system of appliances must be resorted to of a mere political or social and physical nature, for the purpose of changing a degraded barbarian into a Christian; otherwise, we are gravely told, the heathen



will not and cannot be civilized. If this be good philosophy, then the policy of Roman Catholic missions was the most wisely adapted to this object; for, according to the reviewer's own showing, the heathens were allowed by Catholic missionaries to retain their customs, and worship their gods and goddesses under new names, and the juggleries of heathen priests were only displaced by the miracles and mummeries of the Roman priesthood. If all that rationalists and infidels hope for or even desire in changing the condition of the heathen can be accomplished by such means, is it not strange that they have not been "raised out of an idolatrous state of corruption of morals, and brought into a state of Christian civilization?" But what has been the result of this system of conversion or civilization? According to the reviewer's own statement, nearly, if not quite all of the heathen nations converted through the influence of Romanism, have relapsed again into barbarism, and their last state is worse than the first; for in addition to the degradation of their native barbaric state, contact with the civilized has superinduced vices and crimes to which they were originally strangers, and which have operated most fearfully in their destruction, threatening almost their total extinction. He cites the wonderful triumph of Jesuit missions in Paraguay, commenced upward of two hundred years ago, and which resulted in the establishment of thirty missions, and the conversion of one hundred thousand, and then, after the labors of a hundred years, he asks, "What are its fruits? Where thousands on thousands lived, now hundreds are not to be found, and those who remain have gone back to a savage state." And again, where in India, Francis Xavier and his colleagues baptized millions, and in Japan, where the Jesuits claimed half the population as their converts, now nothing but desolation reigns. At one time the followers of Loyola boasted of millions of converts in China, but the late emperor has issued an edict against the Jesuit missionaries, on the ground that he owed it to his people to guard them against the contagion of a religion so depraving to the morals as the Christian. The same might be said of the missions established by the Jesuits among the various Indian tribes of North America. Where, upward of a hundred years ago, they could boast extensive and flourishing missions on the shores of the Northern lakes, and embracing numerous points in the Mississippi Valley, extending to California and Oregon, comprising thousands upon thousands of baptized converts, their own historians write a sad tale of defeat and desolation.

The results of Roman Catholic missions among the heathen, everywhere demonstrate most clearly and satisfactorily the utter

absurdity of the position assumed by the reviewer, that civilization must precede Christianity, or, in other words, that Christian civilization cannot be effected by a direct attempt to change the customs and habits of the people. It has been the settled policy of the Roman Church not to interfere with the peculiar views, prejudices, customs, and habits of the people it seeks to bring within her pale, be they civilized or savage; hence she only requires submission to the ordinance of baptism, and external recognition of the pope, as the head of the Church, and throws her broad mantle over Jansenists, Jesuits, Franciscans, Dominicans, Redemptorists, and others, embracing the greatest variety of faith and forms. The "old woman of Japan," who found it so difficult to adopt the new religion, and who invoked the god Armida one hundred and forty thousand times a day, was only required to use the name of the Virgin Mary instead; and the Indians of North America were only required to believe in Jesus Christ, as a great warrior chieftain who had gone with his trophies to the hunting-grounds beyond the great river. From first to last, popery was a religion of accommodation adapting itself to every phase of idolatrous worship, coming nowhere roughly into contact with the habits and customs of the nations among whom they sought to establish their missions, and this accounts alike for the success and failure of her missions.

If we are to believe the reviewer, the results of Protestant missions, so far as civilization and the improvement of the social condition of the heathen are concerned, have been but little better. Though it is admitted that Protestant missionaries embarked in their enterprise in the full belief that "idolatry is of devilish incitement, and even that devils themselves are in some cases idols, and that thus the worship of heathen gods comprehends at once treason and blasphemy, and leads inevitably to hell fire;" though they did not, for the purpose of supplanting their devil worship and conciliating their prejudices, substitute other gods, yet have they resorted to an equally exceptionable mode of conversion, without the achievement of any more favorable results. Finding it impracticable, if not impossible, to overthrow paganism, as it was accomplished in the Roman empire, in the reign of Theodosius, when, by a vote of the Roman Senate, Jupiter was dethroned and Christianity inaugurated in his stead, and preserving the interests of the people in their superstitious worship by keeping up a perpetual show of miracles, through the influence of the bones of dead saints and martyrs, the missionaries of modern times have resorted to other means. The reviewer tells us, that notwithstanding the disgust of the obstinate pagans in Rome at the exhibition of salted and pickled hearts and limbs,

offered as objects of adoration, instead of noble statues, and the unbloody sacrifice of the mass instead of their old sacrificial rites, yet the transfer of names, through the power and prevalence of Christianity, was finally accomplished, and the multitudes were separated from their idols more effectually than the pagans of our day have yet been, in the course of one generation.

But what, we ask, avails such a Christianity? If there was no radical change effected in the minds and hearts of the pagans, and all the conversion consisted in a change of idols and a transfer of names, we are totally at a loss to conceive how there was any change in their religion, or any bettering of their condition. We are informed, that even this proved in the end a failure, as the pagans have gone back to their original idols, and invoke the "dear remembered names" of their ancient gods. Whatever was the result, one thing is certain, such a system cannot produce a genuine Christianity, and the world has yet to present an example of a civilization deserving the name, where pure Christianity does not underlie the whole fabric of society. It is the life, and health, and activity of the world, "the salt of the earth," and its pure and undefiled power must be felt, or stagnation, corruption, and death must inevitably ensue.

This form of Christianity (indeed, none other deserves the name) belongs to Protestantism, and we affirm that wherever Protestant missions have been legitimately established, and properly carried on, we mean where they have been conducted in accordance with the principles of the Gospel of Jesus Christ, they have never failed to bring the heathen "from darkness to light," break the power of sin in their hearts, and exalt them to a social state to which no mongrel religion ever had, or ever will have, power to elevate them.

The reviewer would have us believe, that Protestant missionaries have to send their messengers round to flog the common people into the churches; and that they know, notwithstanding, that not only are old practices continued under the disguise of a feigned and forced profession, "but that in the forests and ravines, where sedate preachers and their timid wives cannot penetrate, the dear old gods are caressed more than ever, and charming familiar festivals are enjoyed more than ever, on the principle that 'stolen pleasures are sweetest.'" It is assumed by the reviewer, that the first modern missions were constructed upon the principle, that the rulers of heathen nations were to be approached first, and through them the people were to be reached; and that, acting upon this principle, the first missionaries presented themselves, as ambassadors, to kings and princes, who, having inducements of foreign alliance and other good results, which

would follow their adoption of the new religion, would by royal proclamation require their subjects to embrace the faith. "Tattooed kings and cannibal princes of the blood royal," we are told, "are first sought, their vices veiled, and their caprices borne with, that by these means, the kingdom of heaven might gain some of their subjects. Of old, the miracle-working priests, who shamed the Druids, made themselves agreeable to the kings and petty states of the Island of Britain; and in our time, Protestant secretaries from England have made much of a drunken Pomare, because he was a king; and American missionaries at Liberia have concealed the sufferings of the helpless imported inhabitants at the bidding of those who sent them; the object being to sustain the pride of caste, and that a more detestable institution of caste than any missionary ever found ready to his hand, is actually introduced by modern methods of Christianizing the heathen." In support of this astounding declaration, he quotes the following from Melville's Narrative:

"Readers of reports are led to infer that the arts and customs of civilized life are rapidly refining the natives of the Sandwich Islands. But let no one be deceived by these accounts. The chiefs swagger about in gold lace and broad cloth, while the great mass of the common people are nearly as primitive in their appearance as in the days of Cook. In the progress of events at these islands, the two classes are receding from each other; the chiefs are daily becoming more luxurious and extravagant in their style of living, and the common people more and more destitute of the necessities and decencies of life. But the end to which both will arrive at last will be the same. The one are fast destroying themselves by sensual indulgences, and the other are fast being destroyed by a complication of disorders, and the want of wholesome food. The resources of the domineering chiefs are wrung from the starving serfs, and every additional bawble with which they bedeck themselves, is purchased by the suffering of their bondmen, so that the measure of gew-gaw refinement attained by the chiefs, is only an index to the actual degradation in which the greater part of the population lie groveling. Neat villas, trim gardens, shaven lawns, spires and cupolas arise, while the poor savage soon finds himself an interloper in the country of his fathers, and that, too, on the very site of the hut where he was born. The spontaneous fruits of the earth, which God in his wisdom had ordained for the support of the indolent natives, remorselessly seized upon and appropriated by the stranger, are devoured before the eyes of the starving inhabitants, or sent on board the numerous vessels which touch at their shores. When the famished wretches are cut off in this manner from their natural supplies, they are told by their benefactors to work and earn their support by the sweat of their brows. Not," says Melville, "until I reached Honolulu, was I aware of the fact, that the small remnant of the natives had been civilized into draught horses, and evangelized into beasts of burden. But so it is. They have been literally broken into the traces, and are harnessed to the vehicles of their spiritual instructors like so many dumb brutes."

The author then proceeds to describe what he says he saw of this species of evangelization, as he calls it, in which he speaks of a missionary's wife, "robust and red faced," in a cart drawn by an old gray-headed man and a boy, upon whose skulls, when they did not

pull well, she liberally applied the heavy handle of her huge fan. At the spacious and elegant American Chapel, where Divine service is held twice every Sabbath, he says: "Toward the close of the exercises, may be seen a score or two of little wagons ranged along the railing in front of the edifice, with two squalid native footmen, in the livery of nakedness, standing by each, and waiting for the dismissal of the congregation, to draw their superiors home."

It is important in the consideration of all statements affecting the character of the Church of Jesus Christ, as well as those which involve any of its branches, to ascertain, in the very first place, how far they are entitled to credence. We do not feel disposed to imitate the Roman Catholic Church, who, when any of her errors or corruptions are pointed out, takes refuge under the cry of persecution. However malignant the spirit that prompts an individual to make statements derogatory to the Church or the principles of Christianity, or however unfairly he may array and obviously pervert what may have the semblance of facts, we should be able to follow him through all the tortuous windings of his speculations, assumptions, and inferences, and present the truth in all its aspects. We opine, however, that something more than the *ipse dixit* of a fugitive Polynesian voyager will be necessary to convince any unprejudiced mind that what the reviewer affirms in regard to the principle upon which modern Protestant missions is constructed, and the manner in which they are conducted, is in accordance with the facts in the case. Those who obtain their testimony in relation to the nature and operation of Christian missions from the enemies of Christianity, or, at best, from speculators on the outposts of civilization who enjoy the blessings of civilization, and are beyond the reach of its laws, will hardly be considered as fair exponents of the system; and however learned or elaborate their dissertations, they will be received with the caution that characterizes the reception of apocryphal writings. If the charges, or a tithe of them, involved in the above statements in relation to the measures resorted to by modern missionaries, were true, none would be more ready than the writer of this article to denounce them as unworthy the spirit of the Gospel, and wholly incompatible with the principles of Christianity. The kingdom of Christ is not of this world, and no ambassador of Christ has any warrant or authority for the formation of any alliance with the kings and princes of the earth, as a means of effecting the conversion of their people. The Gospel goes in its uncompromising character to kings and subjects alike, and requires repentance toward God and faith in our Lord Jesus Christ, of all, without respect of persons. Its design is to merge all distinctions, having no regard

to country, caste, or color, and to constitute a great brotherhood of man. In the Church of Christ "there is neither Greek nor Jew, Barbarian, Scythian, bond, nor free," but all are one in Christ. No mission can sustain its *Christian* character for a moment that ignores this great fundamental principle, and we are fully persuaded that all evangelical Protestant denominations are constructed upon this principle, and that a corresponding line of policy controls their operations. We say all *evangelical* Protestant denominations; indeed, we need not have been thus specific, for no other than such as believe in the teaching of the Gospel in regard to the native sinfulness of man, and his consequent exposure to everlasting death, are found engaging in missions. With such a belief we may wonder that so little is done for the salvation of the perishing millions of heathen lands, but without it we could not conceive how any efforts, involving, as they do, such great sacrifices, would be made at all.

Roman Catholic missions did not fail because they were constructed upon the belief of the sin and danger of the heathen, but the system of recovery which they adopted was not only not in accordance with the New Testament doctrine of depravity and its deserts, but contrary to and subversive thereof. They not only effectually ignored the operations of the Spirit in producing conviction through the word, but its work in converting the soul, and substituting therefor a mere physical regeneration through the sacraments, as the system of infidelity itself, which would look, if it looked at all practically to the elevation of the heathen, at a system which would not interfere with their religion or customs, rites and ceremonies. Infidels do not believe in revelation, and hence they reject the idea that man, either in an enlightened or barbarous state, is in a depraved and lost condition. In the language of Emerson, they believe that the nearer mankind approach a primitive state, the more pure and virtuous they are; hence all departures from savagism and approximation to civilization and refinement produce a deterioration of morals. The reviewer gravely tells us, that there is a genuine faith at the root of cannibalism and other pagan observances. He would have us believe that Protestant missionaries, by awakening thought and creating faith in Christianity in the heathen mind, not only have a tendency to destroy peace and happiness, but that "brotherly love and social harmony" instantly take their flight at the introduction of the Gospel; and not only so, but the introduction of religious customs in the place of heathen rites and festivities, has been the most frightfully destructive of human life. Were the principles of infidelity embodied in an organization, and an effort made to carry them out, we should have missionaries in the very



centers of religion and civilization, calling the people away from their schools as well as their churches, obliterating the Sabbath, burning down the temples of worship, destroying the Bible, and abolishing all the institutions of Christianity. This has already been tried, but never was a failure so signal. Truth crushed to earth rose again in all her majesty and triumphed over error. Christianity is ordained by Heaven to achieve a victory over all error and sin. The Christian may unite with the apostle and say, "Thanks be unto God, who always maketh us to triumph in Christ." The Gospel system, legitimately carried out, will always prove the God-appointed instrumentality of man's salvation. Its course, however, must be free. It must be brought directly to the heart and conscience of men, and where the contact is direct and the "incorruptible seed" is allowed to take root undisturbed by priests and ceremonies, it invariably accomplishes "that for which it is sent," namely, the salvation of the soul. Roman Catholic missions, having the best conceivable advantages, with the most complete organization, the sanction of kings and the wealth of empires, have failed in their experiment to convert the heathen, because, and for no other reason, they would not allow the "Gospel free course," but added to its pure and simple teachings the "doctrines and commandments of men," thus making it of none effect by their tradition. Protestant missions, without these advantages, unconnected with the State, without the *prestige* of royalty, and without a treasury, having no resources but such as spring voluntarily from hearts burdened with the love of souls, have gone out to the conquest of the world unattended and alone, save by the word and Spirit of God, and so far from proving a failure, have achieved results astounding even to the minds of the most sanguine and hopeful.

In regard to the decadence of the heathen, the reviewer says, there is an exhibition of mortality without a parallel. We have given to us a statement of the mortality in the Pacific Islands, and particularly in Tahiti, which in 1777 contained a population of two hundred thousand, but which now, according to the report of the missionaries, contains only a population of about eight thousand. In the Sandwich Islands, including the whole group, there was a population of four hundred thousand; but now it is estimated that there are only about sixty-five thousand; and it is confidently predicted that the Hawaiian nation is near its end, and asserted that the missionaries who promised them life have brought them death, and that soon the heathen, under the operation of Christianity, will become extinct. If these things be true in relation to the decadence of the Tahiti, Marquesas, and Sandwich Islands, and they

perhaps are in the main correct, we beg leave to differ from the reviewer in regard to the causes which have produced them. We do not for one moment believe, nor are we prepared to give the slightest credence to the assumptions of the reviewer, that this mortality is to be attributed to Christianity; so far from it, it is our firm conviction that it would have been vastly greater if Christianity had not been introduced among them, and the probability is that they would by this time have been almost if not entirely depopulated. We believe that, as a necessary concomitant of the salvation of the soul, the life of the body has been preserved. All missionaries testify that infanticide prevailed to an alarming degree among the Pacific Islanders, and that the children were mostly destroyed before they were born, by means the most startling and revolting, while multitudes were murdered after their birth. Polygamy, instead of increasing the population by the multiplication of wives, only increases the number of murders. It requires but little sagacity to see that heathenism never could people the earth; Christianity alone gives sacredness to human life, and creates principles, motives, and energies, which tend to the preservation of the race. The heathen will melt away and become extinct, unless the soul-saving, life-preserving influences of Christianity are brought to bear upon them. So long as they remain heathen, their infanticide, murderous wars, and human sacrifices, will eventually terminate their existence. The causes which existed before the missionary landed on heathen shores, were of themselves sufficient to have wrought in the end their destruction. For apart from those which originated with their native depravity, and which sprang up spontaneously as poisonous weeds from stagnant marshes, straggling sailors from exploring and trading vessels introduced their vices, and infected them with disease; and, besides, these causes have been kept in operation, increasing every year with the increase of the commerce of the world. The missionaries at the Sandwich Islands, particularly, have been laboring hard to arrest the operation of these fearful causes, and roll back the tide of corruption which has been pouring upon those shores for the last half century; and though they have much to discourage them, yet they discern a constant though slow progress of regeneration among a people once the lowest sunk in intellectual and moral degradation. It is perfectly obvious that much as the sin of licentiousness prevails, it is not by any means what it once was. The climate and soil have much to do in forming the habits and character of a people, and these must not be lost sight of in making up a judgment in relation to the condition of the heathen. We are disposed, perhaps, too readily to expect more from

heathen converts than their condition and circumstances would justify. They can at best be but "babes in Christ," and it will take long years of religious training to develop a Christian manhood. However sudden may be the transition from darkness to light, from a state of sin and rebellion to a state of grace and obedience, yet the transition from heathenism to Christianity is a progressive work, both for the individual and the nation. They must be taken as they are, and under the influence of the Gospel made what they should be, and yet, after all is done, we must not expect them to come up to the standard of perfect Christians. Where much has been given, much will be required; but it is an equally Divine truth, that where little has been given, but little will be required. All the world over, among the most enlightened and Christian as well as savage and barbarous nations, we find circumstances giving and molding human character. In the temperate zone we find industry, intelligence, and virtue to be a general characteristic of the people; while in a tropical climate indolence, ignorance, and vice usually prevail. This difference is not to be found in a difference of nature, for human nature is the same everywhere, but is to be attributed to the climate. It cannot be, under the government of a righteous God, that they hold the same relation in the scale of accountability.

Before closing this article, we wish to call attention to a few facts in relation to the results of modern missions. And first, we affirm, without the fear of valid contradiction, that evangelical missions established within the last half century in different parts of the earth, and the islands of the sea, have not only demonstrated the fact that the heathen can be converted through the agency of the Gospel alone, but that in the very heart of heathenism a high state of civilization has taken place through this instrumentality. The history of the planting of the Gospel in Greenland, by the Moravian missionaries in the year 1733, shows conclusively, that not only can the heathen be converted through the simple agency of a preached Gospel, but that all other means, embracing the system advocated by the reviewer, of educating or indoctrinating them into a state of preparedness for the reception of the Gospel, are unavailing. The results of thirty-eight Protestant missionary societies in Europe and America, show what has been accomplished in the conversion of the heathen. The present number of converts, as far as ascertained, falls little short of two hundred and fifty thousand, and the number of youth receiving religious instruction, from which the most hopeful results are expected to follow, amounts to nearly two hundred thousand more. These societies have missions in successful operation in Western, Southern, Eastern, and Central Africa, the Levant, In-

dia, Ceylon, China, Siam, Burmah, the Indian Archipelago, Australia, Polynesia, among the North American Indians, in Greenland and Labrador, the West Indies, and Guiana; and although as much has not been accomplished as is desirable, yet the enterprise has been attended with a success, under the blessing of God, which evidently shows that Christian missions are not a failure. A work of preparation has been going steadily forward for the last fifty years, during which time the miners and sappers have been laboring with heaven-directed efforts; and "though the vision tarry, in the end it will come," and the strong fortresses of paganism and infidelity alike will be razed to their foundations. We confidently anticipate the approach of the time when "a nation will be born in a day," when "the North shall give up and the South keep not back, and all shall know the Lord from the least to the greatest." The Churches of Christ have every encouragement to go on in the work of missions, notwithstanding the howl of infidelity; and instead of relaxing their efforts or withholding their contributions, to increase both a hundred-fold, being assured of a final triumph in filling the earth with the knowledge and love of God.

A volume might be filled with most interesting statistics, illustrating the progress of missions in all parts of the heathen world. The mission to the Friendly Islands has been so successful under the labors of Methodist missionaries, that the nation has been converted, and the whole population, from the king, who is a local preacher, down to the lowest subject, attend the Wesleyan ministry. These islands are one hundred and fifty in number, and have all been redeemed by the power of Christianity. The Sandwich Islands are so far Christianized that idolatry has been abolished. The islanders have themselves originated a mission to Micronesia, and sent to them a Sandwich Island missionary, and nothing but the most stolid infidelity can fail to see that the condition of the population in every respect is infinitely better than it was thirty years ago.

## ART. VII.—HIBBARD ON THE PSALMS.

*The Psalms Chronologically arranged, with Historical Introductions, and a General Introduction to the whole Book.* By F. G. HIBBARD. In two Parts. Svo., pp. 589. New-York: Carlton & Porter. 1856.

"THE Psalms," says Bishop Horne, (following Athanasius,) "are an epitome of the Bible, adapted to the purposes of devotion." The definition is at once apt and exhaustive. The great facts in the history of mankind and of the Church—the creation of the world, when the morning stars sang together; the beauty of Eden, with its happiness and sorrow; the shepherd lives of the patriarchal era; the woes and wonders of the Egyptian thralldom; the blind wanderings of the Syrian desert, with its miracles, its rebellions, and its fearful sufferings; the settlement in Canaan; the building of the city of God; the splendors and the sins of the kings of Judah and Israel—all these are recited in a strain higher than the "divine song of Troy," and with a freshness of imagery, a fire of noble passion, a wealth of tenderness and love that no uninspired Homer ever reached. Nor is this the only, or chief cause which has made this book in all ages the joy, the glory, and the solace of the Church. It sings not only of the past, but also, under the inspiration from on high, it paints, in words, indeed, but in words instinct with quickening fire, the after glory of the Church of the future; the royal magnificence of "David's greater Son;" the throne and the scepter that are to abide forever; the perpetual priest, anointed with the oil of gladness; the majestic sorrows of the crucifixion; the triumphant victory of the resurrection; and the final conquests of Messiah, establishing his dominion from sea to sea, bringing the kings of the earth to fall before him, and the nations to serve him, sending forth his name to the end of the world; the name that is to endure "as long as the sun;" the name in which all men are to be blessed; the name that is to be above every name forever and forever.

No wonder, then, that the fathers almost exhaust the language of eulogy in their praises of the Psalms; that Basil calls the book a "perfect theology;" that the early Church, following St. Paul, (Eph. v. 19,) adopted the chanting of the Psalms as part of the Christian worship; that to learn them by heart has been thought a necessary preparation for the work of the ministry; that the monks and cenobites of the darker age were only surpassed by the Luthers and Melancthons of the Reformation in their love of these sacred

songs. And to this day, the Christian Church finds in them the best expression of her highest moods of rapture, and of her lowest depths of sorrow; of her strongest sense of faith, and of her brightest hours of hope. There is a Psalter for every language in which Christ is worshiped.

Nor is it any wonder that commentaries, versions, paraphrases, and writings of every class upon the Psalms, have been multiplied almost infinitely. The interpreter of the Scriptures can propose to himself no task more attractive than to throw light upon this inspired anthology; none more promising of rich results than to open new veins in this unfailing mine. In the Jewish schools there are many comments and glosses upon the Psalms; the early Christian literature abounds with homilies, expositions, and commentaries; and to this day, the critical student cannot neglect Origen, Chrysostom, Jerome, and Augustine. In the later ages the number increases indefinitely; in every commentary upon the entire Scriptures there is, of course, an exposition of the Psalms; and besides these, some writers have taken up the poetical books of the Bible, and others the Psalter alone, as a separate and peculiar study. It would require more space than we can devote to this entire article, merely to enumerate the titles of these books, or to give even the briefest comments upon all that are worthy of notice; we therefore only name a few of the most important.

Among the best of them is *Venema's* "Commentarius ad Psalmos," (1762-67; 6 vols., 4to.) Indeed, Dr. Clarke tersely remarks, that "there is none like it." In English there is no thoroughly good exposition. *Horne's* "Commentary on the Book of Psalms," (Oxford: 1766; 2 vols., 8vo. New-York: Carters,) has passed through many editions, and is not yet superseded by any book on the Psalms written in English, especially in spiritual and devotional remarks. In point of criticism, it is now of comparatively little value. Bishop *Horsley's* "Translation of the Book of Psalms, with Notes," (London: 1815; 2 vols., 8vo.,) is marked by the singular acuteness that characterizes all the writings of that distinguished prelate; but he is not at all reliable, either for criticism or exposition. We have not seen *French and Skinner's* "Translation of the Book of Psalms, with Notes," (London: 1830; 8vo.,) but it is spoken of by the *Eclectic Review* as one of the best contributions yet made toward a really satisfactory commentary.

Among the more recent works, we have only to mention *Hengstenberg's* "Commentary," (Edinburgh: Clarke's Library, 3 vols., 8vo.,) and *Alexander's* "Commentary on the Psalms." The former is very full and minute, ample in learning, and profuse even to ex-



cess, both in dissertation and illustration. Hengstenberg is himself in this, as in all his works; industrious and careful, but one-sided, pragmatical, and illiberal. Keeping these faults in mind, the student can use his work to great advantage; indeed, it is indispensable to the theological library. Dr. Alexander's Commentary is founded, to some extent, on Hengstenberg's, but is in all respects a better book; not so formally critical, yet grounded throughout upon a scientific study of the text, and working it out in the exposition with far more clearness and aptness.

Works on the Psalms abound in the German language, and some of them have distinguished merits; but it is not to our purpose now to speak of them. The latest is *Hupfeld's* "Translation and Commentary," (*Die Psalmen übersetzt und ausgelegt*, Gotha, 1855,) of which but one volume has yet appeared, and which is spoken of in very high terms by Continental and English critics.

The work named at the head of this article cannot be classed with any of those mentioned above, for although it serves in many respects the place of a commentary, its aim is primarily very different. Its purpose is to put the reader (not merely the critical, but the common reader) in a position to understand the Book of Psalms, by collecting from all sources the information *essential* to such an understanding, and exhibiting it in a clear and commodious form, by way of introductions to the Psalms, not by notes upon them. To quote Dr. Hibbard's own language, the great idea of the work is "comprehended in the fact, that it is *an attempt to place the reader in exact sympathy with the author of each Psalm at the time of writing*." In order to this, the reader must first be placed in the real circumstances of the sacred lyrist. He must know who he is, where he is, what is his external condition, what his internal exercises, and what the occasion and design of his writing. In this way he naturally glides into the spirit, drift, and sentiment of the Psalm. This method of studying the Psalms, when judiciously pursued, supplies the most important of all human helps to an understanding of their scope, their beauty, and their power."

The following passage sets forth more at large, and with great propriety and beauty of language, the scope of the work:

"It may be said of the Hebrew poets, as of those of all other nations, that the interpretation of their poetry is less dependent on verbal criticism, than on sympathy with the feelings of the author, knowledge of his circumstances, and attention to the scope and drift of his utterances. You must place yourself in his condition, adopt his sentiments, and be floated onward with the current of his feelings, soothed by his consolations, or agitated by the storm of his emotions. Your attention is directed less to words than to things. The meaning of the author is to be determined, less by an appeal to the niceties of philol-

ogy, than by the general scope. The understanding is not supposed to labor hard, and the effect of the piece is not the result of its propositions reduced to logical formulas, or of the meaning of its several words carefully measured by the *usus loquendi*, or of the separate sentences grammatically analyzed, but of the rhetorical embellishment which adorns, and the inspiration which quickens its transparent truths. It is hence that the best preparation for reading any particular Psalm, (so far as mere mental effort is concerned, and supposing the individual to be already somewhat familiar with the Hebrew idiom—which every careful reader of our English Bible must be—and imbued with a general sympathy with the Hebrew mind,) is to acquaint himself with all that knowledge of the Psalm which is simply external to the text itself. In technical language, he should read an introduction to the Psalm, and a syllabus of its argument, before reading the Psalm. Then, if his heart is in sympathy with the devout piety of the Psalmist, he will readily glide into the same channel, and receive the sum total of the beauty and moral effect of the Psalm.

"Philological works on the Psalms, like the learned and excellent volumes of Prof. Hengstenberg and Dr. Alexander, are important, just as the anatomist's labors are necessary to comprehend the structure and normal forces of the animal system; but if we wish to contemplate the beauty and proportions of the grand whole, and observe its living adaptations to practical life—if we would derive profit from the operation of these primal forces, thus analytically laid open by the dissector's knife, or pleasure to ourselves in our association with them—we must take them in another form, synthetically arranged, and clothed and animated with their living beauties. For purposes of devout reading and practical use, the Psalms should be taken as a whole, in their entirety. Each Psalm, when read with a simple view to practical effect, should be read continuously, without interruption of other topics or other investigations, and a general preparation to enter into the spirit and design of the Psalm, should be previously attained by the help of a judicious introduction. Philological and analytical study of the sacred text is necessary, in order to attain a more perfect translation, and to appreciate more fully the idiom, import, and point of the original; but they cannot well be pursued at the same time that the Psalms are read for spiritual and devotional purposes. The object of the present work, is to make the Psalms a more profitable reading-book, by assisting the reader to enter more fully into their general spirit and their scope."—Pp. 12, 13.

No intelligent student of the Scriptures can fail to perceive the eminent excellence of this aim; and a glance at the method of the book will show that its execution is equally excellent. The *object* is to put the Psalms into the hands of the reader, for daily or devotional study, in such a shape that, without referring to other books, he can grasp the meaning of the inspired song, by apprehending its historical occasion, its original application, in a word, all its external relations. The *plan* pursued by Dr. Hibbard is,

1. *To arrange the Psalms in chronological order as far as possible.* The difficulty of this task is very great; so many elements of the problem are wanting that the best solution can be only an approximate one. In the ordinary arrangement of the Psalms in our printed Bibles, it is difficult to detect any order whatever, either with reference to chronology or to matter. The Jews divide the entire Psalter into five parts; but although there is a slight internal

ground for this arrangement, it appears to have no practical value. By whom the collection was made is uncertain; the most probable theory is that which ascribes the work to Ezra and his cotemporaries, (about B. C. 450.) But, even admitting that the arrangement of the present Psalter was made by Ezra, we agree with Dr. Hibbard that it is "assuming too much to suppose, with Dr. Alexander, that the 'authority' 'of his particular design or plan,' with regard to their arrangement, is 'infallible.' We do not suppose that the plan and order in which a particular book may reach us, is to be admitted upon equal authority with the claims of its subject-matter to inspiration; indeed, we cannot suppose it without admitting that the Holy Spirit purposely disarranges chronology. The chronology of many of the books of Scripture needs adjusting; Isaiah and Jeremiah, for instance, are often complicated and perplexed in their present arrangement. It certainly is not the best method of studying Scripture, to take the several books and sections out of their natural order; and we are left to the conclusion that such disarrangements must result from casualties or human ignorance, and are no part of the design of the Holy Spirit, either to dictate or prevent."

In making his arrangement, Dr. Hibbard has made free use of Townsend's Chronological Bible, but has deviated from its order in many instances, on substantial critical grounds. The arrangement thus obtained is far preferable to Calmet's, or, indeed, to any other that we have seen.

2. The next feature of Dr. Hibbard's plan is to *set forth, in a brief introduction to each Psalm, its authorship and the circumstances under which it was written.* The importance of this kind of knowledge to a proper understanding of the Psalms is thus set forth by our author:

"The Bible, whether in its historical or poetical parts, is 'Religion teaching by example.' It describes real characters and real events, and illustrates the active and passive virtues—the operation of the reason, the affections, and the volitions of man, under the varied conditions of actual life. This is peculiarly the case in the Book of Psalms. David, for instance, speaks his own feelings—his joys, his sorrows, his faith, his purposes, his love to God, in all the circumstances of his eventful history. Here is no ideal character presented, but a living man, speaking his real thoughts and feelings. By the wisdom of God, his exercises have been taken and recorded as an example for the instruction, comfort, and admonition of all believers in all subsequent time. The same is true of each author of the Psalms. The moment we retrieve the Psalms from the character of mere products of the imagination, and invest them with the realities of history, so far as to regard them as the exponents of the personal experiences of their authors, that moment we perceive that the personal history of each author at the time of writing, is a legitimate and very important part of a relevant introduction to the particular Psalm, and we feel, very prop-

erly, desirous to know who the author was, where he was at the time of writing, and what were the circumstances which gave rise to his peculiar feelings, and which gave general form, scope, and coloring to the Psalm. The total worth of David's character can never be appreciated, but by connecting the historical events of his life with the Psalms to which those events gave birth; and, on the other hand, those Psalms can never be fully apprehended in their beauty and power, disconnected from the personal experiences of the author. It were easy to illustrate the truthfulness of these remarks, by citations and examples from the Psalms; but the following work, we apprehend, will sufficiently verify to the reader what is here stated. How apposite are the words of the learned De Wette: 'We approve of the labors of modern interpreters, who have endeavored, by the aid of history, to refer the Psalms to the *situation* of the author, by which they were occasioned, and in which they were composed, and to make this the ground of their exposition. In fact, it is impossible that *any* feeling or emotion should be rightly and fully comprehended, without some knowledge of the individual who expresses it, in his distinct personality, and in his relations to the objects which have occasioned it. It is only by such a knowledge one is placed in a situation to sympathize in the emotion expressed, and to enter fully into the soul of the poet.'—Pp. 14, 15.

It is not to be supposed that the historical occasions of the Psalms can in all cases be ascertained with exactness; after all the study and research spent upon the subject, we are still left to conjecture as to many of them. Dr. Hibbard has made full use of the labors of his predecessors in this field, and the reader of his book will find summed up for his use sometimes in a page, sometimes in less space, the results of many men's labors, which would otherwise have to be sought for in scattered and bulky folios. His method of procedure, in each case, is, first, to examine the Psalm itself carefully, and ascertain what internal light it affords, as to the circumstances of the author at the time of writing, and as to the history of the period. The second source of information is the title or superscription of the Psalm. The opinions of commentators differ greatly as to the authenticity and value of these superscriptions. Many of the ancient commentators consider them of equal authority with the Psalms themselves; and, among the moderns, Tholuck and Hengstenberg assume their correctness and genuineness. Dr. Hibbard's confidence in them does not extend so far; his instinct of historical criticism (a quality which no judicious reader will fail to accord to him) allows him to concede to the title an authority in fixing the date and occasion of a Psalm, only where such title contains a historical allusion, and is corroborated, or at least not contradicted, by other evidence, internal or collateral. His further procedure is thus aptly stated in his own words:

"If the title furnish no light, and the internal spirit, or external allusions of the Psalm, are distinct and positive, intimating the author, his condition and circumstances, his place and time of writing, we then turn naturally to the history of the Hebrew people, or of the individual author, at the time thus in-

dictated, with a view to compare the actual facts of history with the tone, spirit, and allusions of the Psalm. If the correspondence fail here, the want of evidence is decisive. It sometimes occurs that, in the absence of special historic allusions, there is a tone and spirit to the Psalm that indicates unerringly the general condition of the Psalmist at the time; and if by other facts we know the age, or somewhere near the time in which it was written, by the particular tone and drift of the Psalm, carefully compared with the history of the times, we may be able to judge with probability the definite occasion to which it belongs. For instance, if by the title, or the name of the author, or the Chaldaisms occurring in the text, or any special allusion in the Psalm, we find that it belonged to the general period of the captivity, we may be led by the tone and spirit of the Psalm to determine whether it belonged to a period of great depression and discouragement, or to one of lively hope and joy; and if it belonged to a joyful occasion, we may still further judge by its internal evidence, whether it belonged to an occasion of specially religious rejoicing, such as the erection of the great altar, the laying the foundation of the temple, the finishing the temple; or whether the rejoicing was of a more general or national character, as at the promulgation of the decree of Cyrus, or the dedication of the walls of Jerusalem under Nehemiah's administration; or, again, if the Psalm denotes affliction and depression, we may, by minutely considering, be reasonably assured whether it speaks the lively, gushing grief of the captives soon after the ruin of their city, or the more hopeful sadness of a later period when the day of their deliverance drew near. We do not propose to enter upon enlarged and detailed illustrations here, but simply to hint to the reader the general course pursued, and the principles by which our inquiries have been conducted. Very many of the Psalms point unmistakably to their own origin; and the more carefully and critically their contents are examined and compared with the facts of history, the more indelibly will the mind be impressed with the historic truthfulness of their statements, the naturalness of the feelings described, and the sincerity of their sentiments."—Pp. 17, 18.

While the considerations above named show the great importance of a knowledge of the historical occasions of the Psalms, in order to a just appreciation of their scope and import, it must not be supposed that their meaning and application can be in any wise limited to the local circumstances which first suggested them. As our author justly remarks, "the sacred lyrists wrote not for themselves, but for the whole Church; not for their own times merely, but for all times." But it is no hinderance to the spiritual uses of a Psalm to know its original application. When we read in Psalm cxxii,

"I was glad when they said unto me,  
Let us go into the house of the Lord.  
Our feet shall stand within thy gates, O Jerusalem!"

its inspiring words do not the less inflame our love for the assemblies of the saints in our humble Protestant places of worship, because we know that it was first chanted to the sound of the cymbal, by singing men, as David returned, at the head of a mighty host, from Mahanaim to Jerusalem. When the apostles were commanded by the chief priests and elders, to "speak no more, nor teach in

the name of Jesus," we are told that they "went to their own company," and discussing the threatening aspect of the times, decided to obey God rather than man, applying to their own circumstances the grand and triumphant language of the second Psalm,

"Why do the heathen rage,  
And the people imagine a vain thing?"

and applying it, not the less happily, not the less joyfully, because of their knowledge that David sung it originally in view of the magnificent prophecy, with reference to his own glory and the subsequent greater glory of the kingdom of the Messiah, made to him by God through the mouth of Nathan the prophet. And in many a dark hour of the Church's history, from that day to this, the "*quare fremuerunt gentes*," whether ringing through the vast aisles and along the fretted vaults of mighty cathedrals, or chanted under a palm-tree in the African desert, or sung at midnight in a Cameronian gathering on some Scottish hill-side; or uttered on the plains of Kansas or Oregon, has cheered and fired the hearts of God's suffering and persecuted children, bidding them look beyond the present sorrow and the impending fear, to the hour of triumph when the "King shall be set upon his holy hill of Zion," and the rebellious "judges of the earth" shall be "dashed in pieces like a potter's vessel." And as to the personal appropriation of the Psalms to our own individual moods of Christian feeling, they have, when "thus applied," (to quote the beautiful language of Bishop Horne,) "advantages which no fresh compositions, however finely executed, can possibly have; since, besides their incomparable fitness to express our sentiments, they are, at the same time, memorials of, and appeals to, former mercies and deliverances; they are acknowledgments of prophecies accomplished; they point out the connection between the old and new dispensations, thereby teaching us to admire and adore the wisdom of God displayed in both, and furnishing while we read or sing them, an inexhaustible variety of the noblest matter that can engage the contemplations of man."\* It is, indeed, in this light that we regard Dr. Hibbard's work as preëminently valuable. As an aid to the devotional reading of the Psalms, no book approaching to it has ever fallen under our notice; and we are satisfied that no Bible reader, having once made use of it, will afterward be willing to dispense with it as a daily companion.

The third feature of Dr. Hibbard's plan is to throw into a *General Introduction* such information as seems most important to a general appreciation of the Psalms, and which yet could not prop-

\* Horne on the Psalms, Preface, p. xxviii.



erly be inserted in the special introductions. This part of the work is very elaborate; it is, moreover, valuable not only to the general, but to the critical reader. It is divided into ten sections, which treat, in order, of the historic occasions of the Psalms, their authors, the title of the collection, the superscriptions, the poetry of the Psalms, the form of Hebrew poetry in general, the doctrinal teaching of the Psalms, the vindictive Psalms, (so called,) and the Messianic Psalms. The mere recital of these heads is enough to show how wide is the critical field surveyed in this introduction; and Dr. Hibbard goes over it with great learning, ability, and modesty. Many of the topics invite large discussion; but the brief limit allotted to this article is already transcended.

We close by commending this book to the attention not merely of all theological students and ministers, but of all intelligent readers of the Scripture, as a manual of rare excellence. Dr. Hibbard hints, in his Preface, that he may hereafter elucidate the Hebrew prophets in the same way. We sincerely hope that this intention may be carried out. No man can render a greater service to the Church than to put the word of God, or any portion of it, before the people in such a shape as to give new facilities or new attractions to its perusal. And this is what Dr. Hibbard has already accomplished for the Psalms; we wish him God speed in his further labors!

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#### ART. VIII.—SCHAFF ON AMERICA.

##### LETTER FROM DR. M'CLINTOCK.

MR. EDITOR:—In the Quarterly for January, 1856, there appeared a keen and searching review of Dr. SCHAFF's book on "The Political, Social, and Ecclesiastical Religious Condition of the United States of North America," from the pen of my friend Professor NADAL, of the Indiana Asbury University. I had intended to add a few notes at the end of that article, dissenting from one or two points made by my friend against Dr. SCHAFF, but circumstances, which I need not state, hindered me from doing so at the time. With your permission, I will now enter a brief protest, not against the general criticism of Dr. SCHAFF's book contained in the article, but against its apparent, if not real, charges of an evil *animus* on the part of Dr. SCHAFF, in his exhibition of American Methodism, before his Berlin audience.

It is very true that Dr. SCHAFF's language (especially as quoted on page 132 of the review in question) is very strong, and, as I judge, in common with Professor NADAL, in many respects both erroneous and hurtful. But, as the review itself shows, the book contains censures quite as severe, in some cases

more severe, of the peculiarities of other denominations, that to which Dr. SCHAFF belongs not excepted. If an evil intent is to be imputed in the one case, it must be in the other. My own view of the matter is, that there was no such intent in any case. Dr. SCHAFF attempted to give, in brief space, a summary of the excellences and defects of the American Churches, as viewed from his own theological stand-point: his picture was wrought out with rapid strokes; his colors, hastily put on, were now and then put on too strongly, and the result was in some cases anything but a portrait. But this is very different from ascribing to him the *intention* to make a caricature.

Any such imputation is averted effectually by the clear and strong statement of the great mission of Methodism, given by Dr. SCHAFF in other parts of his volume. He recognizes its founders as men of truly apostolic character and labors, and puts the Methodist Church itself among the most important branches of the Church of Christ, especially as it has served the historical purpose of inciting other Churches to a new activity of Christian life. These broad statements with regard to the *essential* elements of Methodism could not be nullified or counteracted, for scientific readers in Germany, by the severe remarks in other parts of the book upon certain *accidental* features of Methodism.

That it was any part of Dr. SCHAFF's intention to "bring our missionaries in Germany into disrepute, to hedge up their way, and to secure their return to America without fruit," I do not for a moment believe. That such a result might follow, with ignorant and prejudiced minds in Germany, from the perusal of the unguarded statements made in some parts of his book, is quite possible; but I have enjoyed and valued Dr. SCHAFF's friendship too long, not to know that no such motive could possibly have inspired his utterances in Berlin. And should any such results appear, I am very sure that he would be one of the first to apply the corrective.

PHILADELPHIA, November 15th, 1856.

JOHN MCCLINTOCK.

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## ART. IX.—SYNOPSIS OF THE QUARTERLIES.

### I.—*Foreign Reviews.*

THE first external glance at a pile of Foreign Reviews discloses the fact, from mere size and texture, that this kind of literature abroad far surpasses its rival in America. In our country, the *daily sheet*, with its sweeping accumulations of multifarious information, but with its flimsy form and transient existence, very much preoccupies the place of every other periodical. Democracy (taking the word in its national sense) is a newspaper reader. His diurnal is his library; thence come his literature, his politics, his prices current, and often his religion. It supplies his material and impulse of thought; and perhaps kindly does his thinking for him, and so saves him the drudgery of forming his own opinions. But England thinks and reflects on higher topics, in the

more elaborate and conservative form of the Review. These are the depositories, too, of her best mind. The highest models of style and the deepest specimens of thought, have in these periodicals won for their producers the highest name in modern English literature. Every Quarterly arrival opens a few specimens of masterly thought in masterly diction.

A comparison of the Reviews of a given quarter reveals what the great questions are before the public attention. A concurrence of various Quarterlies in furnishing a leader upon some one great topic answers the questions. What is the present phase of public thought? and, What is the present burden on the public heart?

The excitements of the Crimean war having passed away, the state of religious opinions, particularly the advance of Rationalism, forms the subject of four able articles, respectively, in the Church of England Review, the National Review, the British Quarterly, and the (Methodist) London Quarterly. We shall give the contents of several Reviews, with such remarks as may occur, and then take up the topics of these articles in the natural order as a separate matter.

I. THE LONDON QUARTERLY REVIEW, No. 13.—1. Rationalism in the Church of England: 2. Grote's History of Greece: 3. Geological Science and deceased Geologists: 4. Cuba: 5. Etheridge on Hebrew Literature: 6. Thomas Gainsborough: 7. The Foreign Theological Library: 8. Baths and Wash-houses: 9. Bothwell, a Poem: 10. Christian Missions and the Westminster Review.

IN material size and external beauty, the London Quarterly is rather eminent than otherwise among its Quarterly brethren. Its metropolitan rather than denominational name is doubtless intended to assure us, that though speaking for a particular religious section, it limits itself within no sectarian public, but is ready to make an audience of Wesley's parish—the world. The name is to us unfortunate; for another Review, which in England is simply "The Quarterly Review," has been incorrectly republished in this country for years as the London Quarterly, to distinguish it from the Edinburgh. Hence the Review before us becomes ambiguous in name, as it comes to the new world.

*"Ambiguam tellure nova Salamina futuram."*

But so well sustained is the style of thought and language within its pages, that its elder brother need no way fear to be disgraced by its junior namesake.

II. THE NORTH BRITISH REVIEW.—1. The Ottoman Empire: 2. Christian Missions: 3. Literary Tendencies in France—Cousin: 4. Holland: 5. Samuel Rogers and his Times: 6. The Microscope and its Revelations: 7. Life of Frederic Perthes: 8. The Crimean Campaign—Correction of French Misstatements: 9. The Annexation of Oude.

THE article on Christian Missions furnishes a partial answer to the attack of the Westminster upon those institutions. It first discriminates the faults and then expands the principles, the benefits, and the prospects of missions before our view.

In the article on French Literature, it is asserted that the men of France are not at the present time pursuers of TRUTH. They are involved in the temporal, and their minds rise not toward the true, the ideal, the infinite. God, therefore, is not in all their thoughts. They have substituted the idolatry of Disorder and of Wealth.

Of Disorder, the high-priests are Victor Hugo and George Sands. Their fundamental principle is that *passion has no law*. To love by rule is with them an absurdity. Hence their intense power of genius is employed in painting the energy of passion breaking the bonds of law, whether conventional, religious, or natural. Footmen in love with princesses, or near relatives burning with the raptures of incest, are ideals with which they debase the moral sense of their readers.

Of Gold, the prime worshipers are Balzac, Alexandre Dumas, Eugene Sue, and their imitators. Thus Balzac decides that there are not in Paris four hundred *women* worthy of the name; the rest are *housewives*. It takes a million to enable a woman to be above board a *woman*. To *have* is the test of excellence. A man is *worth* what he owns.

To this low level of the age, besides Lamartine, the exceptions are the three Professors Guizot, Villemain, and Cousin. Of these three, Guizot, tempted by the love of power, fell from his integrity. Villemain retired from his professorship pure and aloft. But Cousin, the subject of the present article, since his vacation of the chair, has still endeavored, with a clear, ringing voice, to call the degenerate age to elevation and to honor. He has inaugurated a philosophy over the ruins of demolished sensualism, eclectic in its elements, congenial with every noble constituent of our nature, spiritualistic in its tendencies, and readily allied to the purest emotions of religion. In his work, "The True, the Beautiful, and the Good," he has placed before us everything that philosophy need ask, or humanity grasp. And still later he has drawn forth from the purer atmosphere of the seventeenth century of French history, some of the purest models of human character to exemplify in real life his ennobling philosophy, and win the French nation back from their apostasy. In the portraiture of the characters of Madame de Longueville, Madame de Hautefort, and Jacqueline Pascal, Cousin has endeavored to show his philosophy sublimed by religion, not idealized in fiction, but realized into actual life. He does not merely narrate, but he paints. He does not coolly lecture, but pours the enthusiasm of his soul into the portraiture. In so doing he unconsciously describes himself. In a fallen age he is all the lofty model he describes. Through all his course as philosopher, as statesman, as Minister of Public Instruction, and as a peer of France, he has rebuked the age in which he lives. All this the reviewer maintains. It were an ungrateful task to detract from anything so beautifully presented.

III. CHURCH OF ENGLAND QUARTERLY REVIEW, October, 1856.—1. Revision of the English Bible: 2. French Literature of the Reformation: 3. Revision of the Prayer-Book: 4. Plotinus and the Neo-Platonists: 5. London to Calcutta: 6. The Great City Frauds.

IV. WESTMINSTER REVIEW, October, 1856.—1. Alchemy and Alchemists: 2. Buddhism—Mythical and Historical: 3. The Property of Married Women: 4. George Foster: 5. Edinburgh Fifty Years ago: 6. Silly Novels by Lady Novelists: 7. France before the Revolution of '89: 8. Emerson's English Traits.

THE article on Alchemy and the Alchemists reviews the same author, and bears a very striking similarity, without identity, to the article with the same title in our July number.

V. THE BRITISH AND FOREIGN EVANGELICAL REVIEW, October, 1856.—1. Harmonies of the Gospels: 2. Tholuck's Guide and Julius: 3. Whately's Future State: 4. Protestantism in Hungary: 5. Kuntz's History of the Old Testament: 6. Governor Bradford's History of the Plymouth Plantation: 7. Free Seats—or Pews? 8. The Acts of the Apostles—Schaff and Baumgarten: 9. Edenheim's History of the Jewish Nation: 10. Sir William Hamilton on the Doctrine of Assurance.

THIS is a very neat-looking Quarterly, containing both original and selected articles. It has republished from the Methodist Quarterly Review the articles entitled, The Geology of Words, Jephthah's Vow, and The Roman Catholic Press. In the present number, the Article on Pews, from the Episcopal Church Review, is very sharp, and lays the flagel upon pew-loving churches with a tartness that would do good to the soul of "old-fashioned Methodism."

VI. THE JOURNAL OF SACRED LITERATURE AND BIBLICAL RECORD, October, 1856.—1. The Reproduction of Biblical Life in its Bearing on Biblical Exposition: 2. Three Months in the Holy Land: 3. The Divine Law on Capital Punishments and War: 4. The Apocryphal Book of Tobit: 5. The Atonement: 6. Clemens, Romanus, and the Syriac Epistles on Virginity: 7. Remarks on the Hebrew Bible: 8. Logos of St. John: 9. Sheol.

The article on Sheol is also extracted from the Methodist Quarterly Review.

VII. THE NATIONAL REVIEW, October, 1856.—1. The Gowrie Conspiracy: 2. Crime in England and its Treatment: 3. Victor Cousin on Madame de Hautefort and her Cotemporaries: 4. Percy Bysshe Shelly: 5. De Foe as a Novelist: 6. Italy: 7. Sydney Dobell's Poems on the War: 8. Personal Influences on our Present Theology—Newman—Coleridge—Carlyle.

THE National Review is marked by eminent ability. Its articles are written with a singular sameness of style, as if all from one author. It is terse and sententious, reminding one of Macaulay, and yet possessing a depth of philosophical implication not exhibited by him. It is decidedly Rationalistic in its tendencies, yet far short of the infidelity of the Westminster.

VIII. THE BRITISH QUARTERLY REVIEW, October, 1856.—1. Theology—New versus Old: 2. Mendelssohn and his Music: 3. Lord Cockburn's Memorials of his Time: 4. Creation—Cuvier and Blainville: 5. The Cape of Good Hope and British Caffraria: 6. The Igratian Controversy: 7. The Manchester Exhibition: 8. The Cambridge University Bills: 9. Piedmont and Italy.

#### *The English Rationalistic Movement.*

FOUR articles in the Reviews of the quarter throw light on this subject. The first, from the Church Review, is upon Plotinus, one of the philosophers of the Alexandrian school. His philosophy, called Neo-Platonism, is the real source of much of the modern speculation.

NEO-PLATONISM, the philosophy of the Alexandrian school of the earlier centuries, was a profoundly thought explication of the mysteries of the universe. It was a deep attempt to answer the questions ever occurring to the human mind: How do we know the outer universe? What is God? How comes creation? What the relation between God and man? What is duty?

First Plotinus finds himself at start awakened by two queries: What is truth, and how is it knowable? All that sense perceives is in motion, perpetually changing—ceasing, and becoming. It has all the characteristics of unreliability and unreality, and is, therefore, mere phenomena and show. At start, then, Plotinus abandoned, as absurd, what the materialists held as an axiom—that matter is the sole substance, and sense the sole test of truth. On the contrary, beneath this flimsy outer coating of phenomenon, he recognized, by the transcendent reason, the true substance. This is the *permanent* and the *real*.

But how does the mind go out and discover and know this *reality* in full certainty? Plotinus assumes a maxim to explain this, which seems to us neither proved nor self-evident. The maxim is that "*like knoweth like*." We know our thoughts because they are ourselves thinking. Mind knows its object, because the object is part and identity with itself. Hence the inference that subject and object are the same. And this "bridges the chasm between the soul and the world!" It does so, by identifying the two opposite banks of the chasm into one, and allowing the chasm "to slide."

But by a process of ascending into our higher faculties, we transcend the merely sensible, and with the eye of *pure reason* we look with *direct intuition* upon the *pure reality*, the cause in all causation, the infinite. "This is ecstasy. It is the liberation of your mind from its finite consciousness. Like can only apprehend like; when you thus cease to be finite, you become one with the infinite." Thus with the highest certainty of the highest faculties, we see the surest reality, God; and if we rightly appreciate the philosophy, are pretty much God ourselves.

Still the question remains, thus transcendently beheld, What is God? In the intense white heat of the conceptions which answer this question, our own logical crucible and tongs, we confess, become about melted to uselessness. God is himself the *changeless*, without motion in space; and how can he evolve changes and fluctuating phenomena? In other words, how can he create? Plotinus rejects the thought of ascribing to the changeless the attributes of personality, namely, consciousness, perception, and will; for this is forming *him* or *it* in the image of man. How, then, does the changeless evolve changes, the motionless propel motion? The answer develops the Neo-Platonic Trinity. Phenomena can only be explained by supposing that the One is not pure simplicity, but plural. In the one Divine nature there are three persons or hypostases. The *first* hypostasis is necessarily conceived as absolute oneness, antecedent to time or space. For absolute unity negates past and future, motion or extension, thought, and, perhaps, even existence; for we are not sure that existence is not limitation. He is therefore the "immanent negative, the inscrutable anonymous." He is to be apprehended in exalted silent ecstasy, as "the *NOTHING* and the *ALL*." The second hypostasis proceeded from the first, not by any motion, not by any subtraction, but *raying* forth as eternal splendor from the sun. Thus from inexorable unity we have duality. But this duality is held in synthesis by a third hypostasis, which consists of an intelligence which fuses both into one infinite mind. We have thus plurality—a three one.



From this triune deity, which is neither personal nor pantheistically one with the universe, but which is in its nature necessary causation, arises creation as necessary effect.<sup>o</sup> Matter being its dark shadow, is rather non-being than being, rather negative than positive. It is moved and wrought into phenomena, and lawed by the super-mundane soul. Order is the prevalence of law; beauty, the victory of the "idea" over the amorphous; goodness is the conformity to the Divine image. Evil is negative; it is the absence of law, order, and goodness, and so impossible to God.

Lastly, what is duty? Duty is possible to the philosopher alone. It consists in mounting above sense, ascending into ecstasy, and dwelling in the vision of the Infinite. Herein, the reviewer holds, was Plotinus's great failure; he made virtue a philosopher's special prerogative, by making it consist in intellectual rather than moral communion with the Deity. Had he accepted the God-man, he would have felt how general humanity, in its secular sphere, was capable of sanctification and perfect virtue. The reviewer thinks his presentation of the system of Plotinus fully shows that it was no folly worthy the universal contempt or disregard which have been the fate of Alexandrianism. We may add, that the items of the system are plentifully found distributed through the anti-materialistic systems of all ages; and especially through the transcendental reactions against Locke and Condillac at the present time. The career of Plotinus's line of thought runs through such successive tracts of beauty and of paradox, as to enchant the fancy while it provokes the ingenuity of lively speculatists.

There are now, according to the article of the NATIONAL REVIEW, three schools of heretical opinion in and about the Anglican Church at the present time, which we will call the Puseyite, the Coleridgian, and Carlylian. The first is Romanizing, the second Rationalizing, and the third Pantheizing. The two latter take in respectively different parts of Neo-Platonism. The article being very extended, we give rather our own impressions from it, than an abridgment.

Puseyism should have been called by Dr. Whately's witty epithet, Newmania, for Dr. Newman was its true leader, both in ability and in the Romish ultimate in which he has landed. According to the National Review, Mr. Newman commenced with skepticism. Universal doubt still pervades him, and Rome and popery are not so much with him sustained by absolute proofs, as volitionally adopted for a repose from doubt. Admit Romanism, and it meets the case. To say that Romanism is only a hypothetical base, is with him no more than can be said of everything else; all, the existence of the external world, the existence of God, my own existence, all are one great fabric of hypothesis, and Romanism is of a piece with the rest, to be accepted or rejected with it. He seems to say within himself, "There is no bottom to these things that I can find; we must therefore *put one there*; and only mind that it be sufficient to hold them in, supposing it to be real." And this explains a phenomenon. John H. Newman and Francis Newman were two talented brothers at Oxford.

<sup>o</sup> Hence the necessary-creation notion of the eclectic Cousin, a doctrine repugnant to his maintenance of volitional non-necessity in man. See notice of his Psychology in our Book Table.

From the same temper of skepticism, John flings himself upon papal St. Peter as his rock, and Francis has diverged into Theodore Parker's absolute religion, or, pietism founded on the sentiments.

Coleridge was originally, under the philosophy of Locke and the morals of Paley, a tame Unitarian. From this he was emancipated by Kant, and thence guided by Schelling, he found in Neo-Platonism, especially in Plotinus, a bridge, by which he walked back to what he considered orthodox Christianity, and to High Churchianity. He adopted a generalized notion of inspiration, as developed in his "Confessions of an Inquiring Spirit," namely, that "the sacred books were not the word of God, but contained the word of God," which enabled him to introduce Neo-Platonism into the New Testament. His "Aids to Reflection" *develops* his views of depravity and atonement. Christ is one and identical with our race, and our race with him; whereby the race is virtually redeemed; a redemption which is realized by faith. This obscure Universalism culminates in Maurice. Of this school, more or less distinctly, were Thirlwall, Charles Julius Hare, and at one time, perhaps, Trench. Sterling for a time was under Coleridge's influence, and officiated as a pastor in the Church. From Coleridgeism he passed into Carlyleism, and the light within became totally dark!

Thomas Carlyle, having become exceedingly fatigued with the tame æsthetics of Dr. Blair, the materialism of Locke, and the utilitarianism of Paley, finally ran mad, and wrote his *Sartor Resartus*! In this book he taught that all visible things being mere phenomena, were properly but *clothes*; they were but the outside, of which the reality was the wonderful interior. This was a startling discovery, and Thomas grew famous by it. Thomas could write very sensible and pure English, (witness his life of Schiller,) but when he did so, nobody paid any attention to him; and so he was obliged to play "mad Tom" to gather an audience. Thomas considered our instincts as true indexes to the hidden reality wrapped in the above-named clothes; hence earnestness (and what may be called fanaticism) was a part of his plan. Subsequently, Thomas broached his theory of unconsciousness, in which he taught that blind spontaneity is a perfection. Self-knowledge is a disease. Genius performs its miracles without being aware of it. Hence infinite perfection, in its universal operations, does not know what it is about. God is unconscious. He is therefore impersonal. Thus we arrive by a private route at Pantheism. Thomas next teaches that all special religious opinions are mere phenomena, under which the essential truth, indicated by the instinctive sentiments, lurks. A true philosopher, then, is discharged from all narrow schools, and yet acknowledges them all. He is a universal liberalist and a universal indifferentist. And so we have Carlyleism. It is *Pantheism* between the opposite poles of *fanaticism* and *indifferentism*.

Upon Thomas we have three remarks to make. 1. He excels in the *outrageous*; especially in his style of language; and hence he is very exciting to sophomores, and all tastes sophomorically inclined. In that class he makes terrible havoc. 2. He pleases the self-complacent gentlemen who love to look with a patronizing air upon all opinions, but believe none. With this set Thomas is an oracle. 3. Thomas supplies notions for all "fools," especi-

ally of David's sort. Surely "the fool" must sympathize exquisitely with a God that "does not know what it is about"—an omnipotent idiot, or rather, since Pantheism denies the Divine personality, an omnipotent idiocy. The universe of Carlyle's Pantheism is an infinite fooldom; a very congenial and very spacious home for witless gentlemen.

Rather of the Pantheist school is Mr. Jowett, whose Commentary upon Paul's Epistles to the Thessalonians, Galatians, and Romans, is reviewed in the article of the *LONDON QUARTERLY*; and also Mr. M'Naught on Inspiration. Mr. M'Naught enlarges the theory of inspiration so far as to banish all infallibility, and make it consist in whatever is mentally good in man or beast. Progression may be called the key of Mr. Jowett's pantheizing exegesis. The human race sprung up spontaneously, ages uncounted ago; the religious sentiment became developed earlier than the moral; the atonement contradicts the moral sense; the Old Testament was an early but unauthoritative point of progress; Christ and the apostles were another step in the grand stair-flight, of which Mr. Jowett is at a grade a few pegs higher. It is, therefore, condescension in Mr. Jowett to write a commentary on the apostle. He is able, or, at least, ought to be able, to write better text himself than that he comments upon. Mr. Jowett displays accomplished scholarship, and his personal qualities are said to render Jowettism specially popular with young England at Oxford. Christian Pantheism is a novel combination: a pantheizer acting the exegete is a curiosity.

The first article of the *BRITISH QUARTERLY* gives an evangelical view of the Rationalist movement, somewhat as follows: The reviewer first deals some happy strokes at the boasts of skeptics, that religious faith is waning in England. The very desperate energies of their own blows, he says, prove the contrary; since men do not summon all their powers to slay the dying. He affirms, that never was religion so aggressive as now; and that even the debates of religious men are the leisurely contests of conscious security and strength.

While maintaining the stand-point of an umpire, he reads a keen inventory of misdoings of the Rationalists, which constitute a plentiful stock for repentance. 1. *Ignorance*. Maurice men know all about and even admire far-off paganisms and mediæval superstitions; but ignorantly impute to their evangelical neighbors, dead dogmas and a want of piety, the reverse of fact. 2. *Unfairness*. From the above ignorance, or other cause, they impute to the Evangelicals a belief in a commercial atonement, a neglect of Christ as our exemplar, a desire to be freed from punishment rather than from sin, and affirm that holiness is but scantily urged in their pulpits. The fact is, Evangelicism alone, in its doctrine of the sanctifying gift of the Spirit, makes due provision on this vital point. 3. *Superficiality*. The old divines, Augustine, among the fathers, Luther, of reformers, Cartwright, of the Puritans, John Howe, among Nonconformists, were not shallow men. They were not deficient in deep experience. On the great points of man's fall, his depth of ruin, his recovery, they evaded no difficulty. They had all the premises that we have for right conclusions. In geology, in chemistry, we are in advance. But in those unchangeable things, God, sin, conscience, con-

demnation, faith, salvation, they had all the elements that we can have. These have been cognized by as intuitive and as logical minds as are likely to arise.

Are the new theologists unparalleled giants, and their theology extraordinarily deep and clear? The men do not look stupendous, and their theology is hazy and ajar. "They use the terms law, and right, and moral government, but always in the most slattern sense." 4. *Unfaithfulness*. Of the two great classes, one assume the credit of the Christian name long after they have abjured the last fragment of Christianity; and the other, orthodox men, hanging about the outskirts of Evangelicism, play into the hands of the anti-Christian operators, either from false candor or secret favor. 5. *Dogmatism*. The assumptions of these gentlemen, beautiful preachers of modesty though they often are, are much larger than their size. Their boasts of orthodox decay, is like the talk of people without eyes. Morell, for instance, claims that faith is waning, and that the general tone of Christian publications is *apologetic*! A glance at any publisher's catalogue will refute the assertion. Bolingbroke, a century ago, and later, the French Revolutionists, boasted that they would soon crush Christianity. Yet never was Christianity so strong and strengthening as now. While Morell is preaching Germanism to reluctant England, Germany is resuming her ancient faith.

On the other hand, the reviewer charges a few sins on the Evangelicals. A want of recognition of *natural virtues*; a *narrowness*, which, under pretence of preaching Christ, banished from the pulpit many great themes, and even by an Antinomian curve, refused to lay down the law and denounce sin; an illiberality toward individualisms of opinion, which, in demonstrating a heresy, made no allowance for necessary peculiarity of mind. Henry More arrived at a most saintly Christianity through Neo-Platonism, and John Foster found a doubt of eternal punishment a necessary mental relief.

Yet, on the whole, laxity, and not proscription, is the great danger. Confessing faults and yielding non-essentials for unity, the Evangelicals may firmly stand on their old foundations.

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## II.—American Quarterly Reviews.

I. BIBLIOTHECA SACRA.—1. Dr. Lepsius's Universal Linguistic Alphabet: 2. The Scriptural Authority and Obligation of the Sabbath examined: 3. The Bible in Schools: 4. The Mosaic Narrative of the Creation considered grammatically and in its Relations to Science: 5. Bashan, Ituræa, Kenath: 6. Works of Rev. Augustus Toplady: 7. Taylor's Memoir of Judge Phillips: 8. Theological and Literary Intelligence.

THE first of the above articles gives a biographical notice of Lepsius, the celebrated Egyptologist, with a list of his various works in archæology. Lepsius completed his university studies in 1833. In association with Chevalier Bunsen in Germany, Italy, and briefly in England, he has prosecuted his researches in Egyptian antiquities with eminent success. He has been for several years past professor in the University of Berlin.

The work particularly noticed in the article is an able essay toward the construction of a scientific alphabet, founded on a profound phonetic and physiological analysis, for languages as yet un-reduced to writing or imperfectly so. It would also serve to transmit the proper names of one language to another. Indeed, it would be a common medium for orthoepical exchange between the different dialects of the world. It proposes, however, no change in the established alphabets of the different nations, holding all such attempts as impracticable. Steps have been taken, or seem to be in contemplation, for the adoption of this alphabet by the various missionary societies of Europe and America. No doubt great advantages would result from a uniform method of alphabetic representation by all our great and world-wide organizations.

The article on Toplady is interesting, and, we might say, even amusing. The talents, asperity, piety, and whole-souled sublapsarian Calvinism of Toplady, present a variety of rather unique points, which the writer has brought out with no little clearness and impartiality. The following extract shows what sort of Calvinists have existed, and perhaps are not yet wholly extinct :

" Election and reprobation he held to be doctrines revealed in the Bible, and not otherwise discoverable. Yet his view of God's government was such as to compel him to say, that it would be casting imputation on the wisdom of God to suppose, if he saves any, that he saves them without a decree. Election and reprobation thus become the most prominent themes in all his theological writings. It would be impossible to exaggerate his estimate of their importance. They exercised a kind of tyranny over his mind. Reprobation was an 'awful' theme, on which he looked with trembling, but with composure; for he was enabled, in the meantime, to hide himself, in the Divine election, as his 'ark of refuge.' The foreordination of God seemed to him to be God himself working in the world. To deny this was atheism. It was not simply denying the revealed word of God; it was denying the decree, the plan, the will of God—God willing, planning, decreeing in the world; which he considered a denial of God's existence. Election was, in his system of theology, what causes are in a philosophy of nature—the bond which connects and keeps together the whole, without which it is a system of sand. Election seemed, to him, 'so blended and woven with the entire scheme of Gospel doctrine, that when the former is excluded, the latter bleeds to death.'" P. 817.

We also extract a passage touching Toplady's treatment of Wesley :

" To Wesley's charge, that his view of predestination made God the author of sin, and made it God's fault, not that of Judas, that Judas betrayed Christ, he replies: 'Without the least heat or emotion, I plainly say, Mr. Wesley lies.'" P. 820.  
 " This last trait was exhibited, to a disgraceful extent, in his controversy with Wesley. He was impatient because others did not see as he saw; he was provoked, needlessly, by Wesley's representation of his views; he despised Wesley's followers, and all their movements. Wesley's ability he rather unwillingly admits." Pp. 848, 849.

Yet Toplady seemed to abuse Mr. Wesley very much as a conscientious duty, and with a feeling of religious self-approbation. He lived very permanently with the professed witness of his own acceptance with God. How singularly do grace and nature combine in human character, as if God made allowance for human imperfection even in imparting the fullness of his blessed Spirit! The following is a brief account of his "Saturday Assurances."

" Assurances they are, indeed: so clear, positive, and satisfactory, I never knew them once fail, or deceive my trust. I have often been dejected and fearful at the

approach of a Sabbath on which I was to minister publicly; and God has frequently been better to me than my unbelieving fears; but, on those happy days when previous assurances have been given of his help and presence on the Sunday following, those assurances have always been made good. The Lord never once disappointed my hope, when he has said previously to my soul, 'I will be with thee.'

Such "Saturday Assurances," for all our ministry, would be a great source of Sunday power.

II. PRINCETON REVIEW, October, 1856.—1. The Bible, the Missal, and the Breviary: 2. The Sacred Writings of the Parsees: 3. Baird's Religion in America: 4. The Matter of Preaching: 5. The Church—its Perpetuity: 6. Egyptology: 7. Eli Smith's Arabic Bible.

III. QUARTERLY REVIEW OF THE METHODIST EPISCOPAL CHURCH, SOUTH, October, 1856,—1. The Papuans—Negritos: 2. Professor Sassnett's Views of Female Education: 3. The Atonement—its Vicariousness: 4. Paul, the twelfth Apostle: 5. California, Past, Present, and Future: 6. A Cursory Review of Professor Sassnett's Theory of Female Education: 7. Thoughts on the Internal Structure of the Earth, and the Natural Causes by which the Deluge was produced: 8. The Book of Judith.

THIS periodical, similar in size and style to the Quarterly of the Methodist Episcopal Church, is ably conducted by Dr. Doggett.

Our attention is specially attracted by the first article, namely, that upon the Papuans. These Papuans are the most degraded and most ferocious of the human race. How shall they be saved from that sure consumption by which barbarous tribes perish before the march of civilization? To save them by missionaries, by conquest, or by commerce, is severally proved impracticable. But it is abundantly proved that they become mild, civilized, and even ingenious *by slavery*. The candid and conscientious writer repudiates any justification of the slave trade from this instance. That trade he pronounces a moral offense, and no benefit of the offense can justify the offender. Nor does he therefrom justify the retention of slavery after the slave has become civilized, far less its perpetuation or extension. He simply uses it to raise the query, Is slavery, in all cases, an evil? There is but one ill-tempered line in the article.

Professor Larrabee, of Summerville, Alabama, writes with much logical point in reply to Professor Sassnett on female education. There is also a second article on the same subject, written in a sprightly style, in defense of the sex, by Mrs. Martin, of Unionville, S. C. Mrs. Martin denies the existence of sex in the soul. But the young prince, in the fairy tale, who married a cat transformed by elfin power into a beautiful lady, found, when his bride jumped out of bed at the sound of a mouse, that the feline soul was more than skin deep or body deep either. Mayhap it is as true of the feminine as of the feline soul. We should not think much of a man with a woman's soul in him; and may Mercy preserve us from the vice-versa monster.

The Quarterly is soon to be removed from Richmond to the Southern Book Concern at Nashville, but is still to remain under charge of Dr. Doggett, residing at Richmond. It was first established in 1846, and placed under the editorship of the late Dr. Bascom. It has just closed its tenth volume.



IV. THE CHRISTIAN REVIEW, October, 1856.—1. Campbellism Reviewed: 2. Tracurianism and Creatianism: 3. The Dutch Republic; its Rise and its Antagonists: 4. Biographical Literature: 5. The Influence of Physical Debility on Religious Experience: 6. Mythology and Revelation: 7. Notices of new Publications: 8. Literary and Theological Intelligence.

THE second article is a subtle discussion, from the German, of the question, whether souls are born from the parent or immediately created. It maintains, with much ability, the former view. The question is not without its argument, or its theological bearings.

V. THE NORTH AMERICAN REVIEW, October, 1856.—1. Heine's *Lutèce*: 2. Biographical Dictionaries: 3. A Chapter on Novels: 4. Present State of the Jewish People in Learning and Culture: 5. Wilson's Treatise on Logic: 6. The Character of Franklin: 7. Leslie's Handbook: 8. Edgar Allen Poe: 9. Portugal's Glory and Decay: 10. Literature in France under the Empire: 11. Recent Books on England: 12. Life of William Plumer: 13. Consolations of Solitude.

VI. THE THEOLOGICAL AND LITERARY JOURNAL, October, 1856.—1. The Perpetuity of the Human Race: 2. The Whitbyan Hypothesis respecting Christ's Second Coming a Novelty: 3. The Mystery revealed to Paul: 4. The Chronology of the Old Testament: 5. The Bearing of the Geological Theory of the Age of the World on the Inspiration of the Bible: 6. Typical Forms and Special Ends in Creation: 7. Notes on Scripture: 8. The Parables of the New Testament: 9. The Prophecies of Daniel and the Revelation of St. John: 10. A Designation and Exposition of the figures of Isaiah, chapter xxxv.

THIS Quarterly is mainly devoted to the support of the Millenarian hypothesis. This theory meets a singular fortune. A few able and ardent, not to say enthusiastic divines, preach, write, and publish plentifully upon the subject, without apparently the slightest appreciable public effect. Nobody answers them, and nobody believes them. In a body of forty ministers, lately, the question could not be discussed because no one held its views.

VII. THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, November, 1856.—1. Analogy of Nature and the Bible: 2. The Law of Burial and Sentiment of Death: 3. Modern Spiritualism: 4. President Lord's Defense of Slavery: 5. A Homily in Verse: 6. Relations of Reason and Faith.

THE elegant leader of the more orthodox Unitarians. In this work the earlier productions of Channing awakened the attention of the public to his resplendent talents. The review, in this number, of President Lord is very *destructive*.

VIII. THE NEW-ENGLANDER, November, 1856.—1. The Hypothesis, its Place in Reasoning: 2. The Puritan Clergy of New-England: 3. Mrs. Stowe's New Novel: 4. National Sins and their Retribution: 5. The last Seven Years of the Life of Henry Clay: 6. Recent Aspects of International Law: 7. Emerson's English Traits: 8. God on the side of the Oppressed.

THE small, but learned and able, organ of the venerable Yale, or at least of its school of thought. Six of its eight articles have some reference to the anti-slavery controversy, in which it gallantly leads.

IX. THE PRESBYTERIAN QUARTERLY REVIEW, September, 1856.—1. The Huguenots: 2. The Scotch-Irish Element of Presbyterianism: 3. John Huss and his Writings: 4. The Deputation to India: 5. The General Assembly of 1856: 6. Literary and Theological Intelligence.

FOURTH SERIES, VOL. IX.—9

## ART. X.—QUARTERLY BOOK-TABLE.

It is of greatest concernment in the Church and Commonwealth to have a vigilant eye how books demean themselves as well as men, and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are.—MILTON.

## 1.—Religion, Theology, and Biblical Literature.

(1.) "*Helps to the Promotion of Revivals*, by REV. J. V. WATSON, D. D., Editor of the *Northwestern Christian Advocate*." (12mo., pp. 223. New-York: Carlton & Porter, 1856.) A dying legacy from one of the most gifted minds of the Church. Dr. Watson, in the midst of great infirmities, exhibited rare powers. Without early scholastic advantages, he rose, by the native vigor and brilliancy of his own mind, to an eminence in the pulpit, upon the platform, and in the editorial chair, which few with the happiest external aids have been able to attain. He excelled not in the processes of regular and adamant logic, but saw things with a clear-sighted, intuitive sagacity. He was no thorough-bred metaphysician; and yet he blended a rare subtlety of perception with that transparency of imagination, in which the nicest discriminations of truth are readily detected. He had never mastered the technical accuracies of language; yet he handled the powers of the English tongue with a mastery, a range, and sometimes a creativeness, which, while it needed the pruning hand of severe criticism, attested the possession of the gift of genius, and rendered him possessor of a great popular sway. He often failed in purity of taste; and yet seldom are found a more exquisite tone of esthetic refinement, or a richer exuberance in the production of the varied forms of imaginative beauty. With his full share of the alloy of humanity, he possessed a most noble and generous soul, a trueness of friendship, an earnestness of piety, an unswerving fidelity to the cause of his Divine Master, and a most fearless firmness in the maintenance of the great cause of right and justice against the proud oppressor. The Church had but just completed the measurement of his true dimensions; had but just begun fully to ascertain his true value, and assign him his inevitable position among her choice spirits. She is conscious, yet but just conscious, of her great loss in the departure of one of her truest and most brilliant sons to his higher service. Had it pleased Almighty God to grant him a healthful frame of body, he had, in the measure of human age, years of great service in him. Humanity and religion would have drawn large installments from his ever-willing treasury of powers. Had a large physical strength waited to execute the volitions of his ardent soul, he would have exulted in wreaking his powers upon the accomplishment of masses of good. But the living spirit maintained a constant struggle with the corporeal wreck. His attenuated frame feebly obeying the rapid impulses of the soul; his pale features, singularly lighted by the eye burning with the intensity of powerful conception; his panting chest heaving for the breath to form the vocal conductor of electric thought, were perpetual reminders to his friends of his brief delay,

and mementoes to himself to hurry his task before the damp shades were upon him. How did his triumphant spirit, amid the parting fragments of its tenebment, pour forth the last products of its glorious energies? Who that read for the latter few months the columns of the *Northwestern Christian Advocate*, could have imagined that its copious flow of rich thought were the last utterances dictated from the couch of an expiring man, the magnificent strains, ringing through the wide air, of the dying swan? They seemed to flow as long as the heart beat, and stop with its closing collapse. The echoes were yet rolling while the freed spirit was ascending. These editorial columns, at the call of the readers, and by the aid of friends, were collected into material for the beautiful volume before us, and sent to the present editor with the earnest supplication of the author, that our editorial supervision, as well as the printer's labors, might be hastened with lightning speed, *that he might see his volume before he died*. He was obeyed with all the pressure of our mind and our machinery. But in the race between the *power press* and death, the mighty conqueror conquered. So must bow human submission before the Divine decree.

The volume is a legacy worthy of the author, and a boon to the Church. It abounds with suggestions of great practical wisdom, with discriminations of great value, colored, but no way falsified, with the hues of an attractive fancy, and expressed in sentences of ever-varying beauty. No minister but may read it, both to promote a revival in his own soul, and inspire and guide him to promote a revival in the soul of the Church. No layman but may read it with clear perception of the lessons, cautions, and incitements it furnishes, and abundant increase of his own usefulness in the Church of God. Few, we think, will commence without finishing it. Few will peruse it without being rewarded by it. And few, we could wish, will neglect to purchase and peruse it.

Revivals, their definition and nature, their hindrances and promotions; the class-meeting and the protracted meeting; the need of aggressive enterprise and of cherishing our gains; the law of kindness and of forgiveness; the needs of piety and intelligence in the Church; the demand for a variety of ministerial talent, for piety, and for pastoral visiting; the harmlessness of a degree of excitement; faith in revivals; and, finally, holiness, form the series of its topics.

We may add that a volume of "Sketches," from the same pen, is now in press; and that a further volume or volumes of Lectures, Essays, and Sermons will follow.

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(2.) "*Biblical Commentary on the New Testament*, by Dr. HERMAN OLSHAUSEN, Professor of Theology in the University of Erlangen. Translated from the German, for Clark's Foreign and Theological Library. First American edition, revised after the fourth German edition, by A. C. KENDRICK, D.D., Professor of Greek in the University of Rochester. To which is prefixed OLSHAUSEN Proofs of the Genuineness of the Writings of the New Testament, translated by DAVID FOSDICK, Jr." (Vol. I. 8vo, pp. 621. New-York: Sheldon, Blakeman, & Co., 1856.) Olshausen is undoubtedly the best commentator on the New Testament that the Germany of our day has furnished

to the Christian Church. Indeed, we know no commentary in our own language, in all respects, comparable to it. No extended commentator seems to have a more intuitive power of seizing, as if by a sacred sympathy with the mind of the inspired writer, the true vein of pure thought that runs through the words of the sacred text. We agree with Isaac Taylor, that Mr. Wesley was specially endowed with the intuitive power; and this rendered him unsurpassed in the power of seizing, as by a flash of mind, the intent of the sacred word, and expressing its meaning with the conciseness of a stratagem. For this reason, had he devoted his life to it, he would have scarce found a competitor in extended commentary. This same intuitive power is possessed to a marvel by Olshausen. The drift of thought is luminously revealed. The unmarked connections and transitions are exquisitely developed. The symmetrical proportions of entire passages, and their adjustment in entire pieces, are impressively presented. The Biblical scholar is frequently surprised and delighted with fresh and unexpected views of the entire scope of the sacred author.

The work is pervaded by a spiritual and devout reverence for the word of revelation. The author is no dry, lifeless M'Knight or Whitby. A warm glow of heart and soul animates the whole. At the same time we are sorry to say, that there are now and then traces of the wounds received, even by the best German divines, in their great Armageddon with modern rationalism. There are points in which the American Church will differ from him, and none the less differ from him after all the learning and all the logic which he and his compeers can furnish, have been fully examined and coolly appreciated. It is only the firm, healthy *spirit* that is required to defy all the contagion of the rationalistic pestilence. But let us, who are safe in this matter, do ample justice to men like Tholuck, Neander, and Olshausen. They must have possessed a mighty share of this same healthful spirit, to preserve them, not from the contagion, but truly amid the contagion, and to enable them even to neutralize and conquer it. Let us be indulgent to them of some concessions that seem by them needlessly made to the demands of rationalism, and reverently acknowledge the heroic power with which they bore the brunt and rolled back the tide of battle. Thus much let us know, that the American Church has nothing now to gain by loosening the cords of her faith down to the lax standard of even these brave defenders of the faith.

Professor Kendrick, we doubt not, has done his work well. We remember him as a college mate, and at that time a marvel of a linguist. He has added some timely notes, and that not too many, at those passages where the American student is to be put upon his guard. He has blown off some of the Teutonic haze that dimmed the Edinburgh translation, and has given us clear, fresh Saxon English. The work has fallen into competent hands.

The Commentary is without the text, and is very much in a dissertational form. It presumes some slight knowledge of the Greek, which should be before the eye of the student. Then you may read the book through. If you be a true Biblical student, it will pay in the rich enjoyment of the copious illustration it will pour upon the sacred text.

"A big book is a big evil," said the old Greek proverb; and so it is in the

*matter of price.* This volume will damage you two dollars. How many volumes are to come we do not find said. But do not, like the "discontented pendulum," cast up sum totals; but buy singly, and have faith to expect that your second two dollars will be ready and waiting for the next volume to appear.

We hope that the enterprising publishers, as well as editor, will find a publication like this no losing job.

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(3.) "*The Gospel Ministry: its Characteristics and Qualifications*, by Rev. ALFRED BRUNSON, A.M." (New-York: Printed for the author, 200 Mulberry-street, 1856.) The author of this Essay has been for many years an itinerant minister in the Methodist Episcopal Church, and, as such, may be deemed entitled to express a free opinion in regard to its polity. The essay was first written and read to the ministerial association of his district; and by the unanimous request thereof, it was rewritten, enlarged, and presented to the solemn consideration of the Church. It is dedicated to Bishop Janes, to whom he says:

"At your last visit to, and presiding over the Wisconsin Annual Conference, you took occasion, from the scarcity of laborers among us, and from the attendant incidents tending to call our young men, who are called of God to the ministry, from the regular work to the preparatory school, to urge upon your cabinet and upon the conference, the imperious necessity of attending more effectually to them, and securing their services before they were allured away in the vain hope of attaining knowledge to better advantage than it can be done in the itinerancy."

This extract indicates the author's position. He sustains it with ability and general good temper.

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(4.) "*The Last of the Epistles; a Commentary upon the Epistle of St. Jude*, by FREDERIC GARDINER, M. A., Rector of Trinity Church, Lewiston, Maine." (12mo., pp. 275. Boston: Jewett & Co.) A beautiful monograph upon a most wonderful Scripture fragment, St. Jude's, so called, *Epistle*. The commentator, by a dextrous expedient, brings together a popular and practical exposition along the line of the text, and flings the erudition into the form of exegetical dissertations for the scholar, by itself. The volume is printed and bound by the Jewetts in so elegant a form, that careless observers might not suspect the depth of the research it conceals.

There is an excursus upon the agapæ, or love-feasts of the early Church, which Methodist Episcopalians would do well to examine. There is also a valuable excursus on the Book of Enoch, from which some have said that Jude makes quotation. There is also a critical appendix upon the peculiar relations between the Epistles of Peter and Jude.

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(5.) "*Cyclopædia of Sermons, containing Sketches of Sermons on the Parables and Miracles of Christ, on Christian Missions, on Scripture Characters, and Incidents*, by JABEZ BURNS, D.D." (8vo., pp. 667. New-York: D. Appleton & Co.) This may be a good book if *well* used. But it may be misused to the detriment of the minister, and the depreciation of the standard of pulpit excellence

in the Church. As substitutes for original thought, as crutches for immediate support, the more sermon skeletons are let alone the more harmless they will prove.

## II.—*Philosophy, Metaphysics, and General Science.*

(6.) "*Elements of Psychology*, by VICTOR COUSIN. Translated from the French, with Introduction and Notes, by CALEB S. HENRY, D.D. Fourth improved Edition, revised according to the Author's latest Corrections." (12mo., pp. 568. New-York: Ivison & Phinney, 1856.) It is pleasant to welcome this fourth edition of Cousin's noble and ennobling philosophy, furnished by Ivison & Phinney, with a fittingly graceful attire. We know not how many years it is—somewhere in our young manhood—that Professor Henry gave his translation before the American public; and he may well congratulate himself upon the ample attention it has received, and the extensive influence it has exerted over the public mind. It was a successful performance.

In this edition, Professor Henry prefixes an extended introduction, in which he replies with great earnestness to an attack upon Cousin and himself, made some years since, in the pages of the Princeton Review. That attack imputed to Cousin the belief of Pantheism and Fatalism, founded upon certain adduced passages, and charged upon his system. Now, in behalf of the reviewer, we must say, that there are passages in Cousin's writings, which, to us, have appeared to mean, if they mean anything, respectively, pantheism, necessary creation, and fatalism. There are whole pages that read wonderfully fatalistic. Yet, inasmuch as these are passing passages, not occurring in his formal deliverance of himself in his systematic philosophy on those points, but really irreconcilable with the fundamental purpose and most explicit structure of that system, the fair result is, that Cousin is not heretical on those points, but *inconsistent*. Whatever the source from which the eclectic philosopher has selected these errors, he ought to see the contradictory bearing of those passages and strike them out. They have confused and bewildered his friends, and obscured his success, and diminished the number of his admirers. But to deal with him as the Reviewer does, disregard his entire professed expositions on each topic of his system, and found upon isolated passages, imputations of belief in principles, which it is the very purpose of his system to refute, is, we should think, simply stepping out of the pale of honorable discussion. This, Dr. Henry exposes with a keenness bordering upon personal sensitiveness. The fact is, that Cousin, though rather an intuitive than a logical thinker, though slightly inconsistent and given to splendid generalizations rather than to patient and close ratiocinations, is a noble, lofty-minded, virtuous philosopher. None did more than he to snatch the French mind from a brackish and bottomless quagmire of materialistic, fatalistic atheism. If France is not now noble, free, and good, it is not because she has not been well counseled by Cousin.

We do not endorse all the specialities of Cousin's philosophy. But excepting the above errors, there is nothing in its general positions, nothing in its spirit, adverse to the Gospel; nothing which does not chord with the dictates of



revelation. Of how few philosophies can this be said. It cannot be truly affirmed of Locke, of Hume, of Edwards. The believers in the philosophy of those men are Christians by being bad logicians. How sincerely Cousin feels the congeniality between his philosophy and the Gospel, we rejoice to see evinced by the following beautiful words:

"Far be from you that sad philosophy which preaches to you materialism and atheism as doctrines to regenerate the world; they kill, it is true, but they do not regenerate. Nor listen you to those superficial spirits who give themselves out as profound thinkers, because, after Voltaire, they have discovered difficulties in Christianity; measure your progress in philosophy by your progress in tender veneration for the Gospel."

(7.) "*A System of Moral Science*, by LAURENS P. HICKOK, D.D., author of '*Rational Psychology*,' etc. Third Edition." (12mo., pp. 418. New-York: Ivison & Phinney, 1856.)

(8.) "*Empirical Psychology*; or, the Human as given in Consciousness. For the use of Colleges and Academies, by LAURENS P. HICKOK, D.D., Union College, author of *Rational Psychology*, *Moral Science*, etc." (Pp. 400. Second edition. New-York: Ivison & Phinney, 1857.) The publications of Professor Hickok have secured him a high place among American metaphysicians. They present, on the whole, the clearest, completest, and most demonstrative analysis of the transcendental philosophy in the English language. The materialistic and fatalistic philosophy, so ably developed by Hobbes, and baptized and initiated into Christianity by Locke, was completely run into the ground by Hume. The feeble reaction of the Scotch school, systematized and demonstrated by Kant, is now fully inaugurated as the clearly dominant philosophy of our day. This philosophy, in its great outlines, as presented by Professor Hickok, is noble, and perhaps true. It is a Christian philosophy. It harmonizes and blends with the transcendentalism of St. Paul, and the entire New Testament and the Old. To our own minds it nearly identifies the Gospel and philosophy as one.

We are believers in the transcendental doctrines, but we are not admirers of what is considered, by some, the transcendental style of expression. We say *considered by some*; for we do not consider the peculiar sing song or the round of set phrases, adopted by many writers of this school, and which has exposed the very term transcendental to contempt, as essential to its adequate statement. A full elucidation of this philosophy is perfectly easy, without abandoning the natural healthful tone of the English-American mind, or the clear simplicity of the English philosophical style. We are sorry, very sorry to say, that in the adoption of this *uberior cantus*, Dr. Hickok has gone the whole figure. The sickly hue of its depravity is overspreading and total. From end to end his books are written in a most un-English, and we could almost say, unearthly, billowy rhythm; reminding us, in spite of its high polish, of the chant heard at Shaker dances and Hard-shell Baptist conventicles. We are cloyed, glutted, and sweetened to death, with its luscious flow of molasses melody. We are obliged to say, Prithee, Professor, you are expounding the common sense philosophy; do talk it in a common sense

style. We deprecate the diluvial catastrophe of being overspread and overwhelmed by an inundation of this style, pouring upon us from professors' chairs and college halls. The very titles of Professor Hickok's publications imbed the set phrases of the cantus. *Rational and empirical*, as epithets, suggest to ordinary ears the notion of *reasonable and quack*; and seem most applicable as antithetical epithets of the professional and non-professional practitioners of medicine. And then come the pet formulae, *given in consciousness, wait upon experience, find the human mind, in the light of consciousness, will in liberty*, et cetera and ad infinitum. From the suffocating air of these heated and perfumed chambers we rush into the quarters of Reid and Berkeley, to get a fresh whiff of "*pure English, undefiled*."

If any of our metaphysical brethren need a little amusement to stir up the torpor of a dyspeptic diaphragm, we prescribe them the following recipe: Take Dr. Hickok's Rational Psychology, hand it to a well-read, old-fashioned Lockian, who prides himself on knowing a profound thing or two about metaphysics, and bid him read a page *ad aperturam libri*. Lockian will open mid-book and commence reading. The magnificent periods made up of old familiar words in unfamiliar meaning, will roll before his eye, and yet so elude his understanding, as to discomfit his self-complacency. He will renew the battle, and catch faint echoes that seem to mean, and yet afford him no idea, until his own perplexity turns to risibility, and you and he join in a chorus of sympathetic laughter, several times renewed. The effect is very delectable and highly medicinal.

But whosoever will commence with the beginning of Professor Hickok's Rational Psychology, and carefully acquire his definitions, and take his successive steps, will find a grand, transparent, and most ennobling system of philosophy rise up before his contemplations. He will find it a fine piece of architecture, in which the *true*, the *good*, and the *beautiful* are compositely blended. We envy him not if he does not feel disposed to appropriate it, in its grand outlines, as his own.

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### III.—History, Biography, and Topography.

(9.) "*Modern Greece; a Narrative of a Residence in that Country*, by HENRY M. BAIRD, M. A. Illustrated by about sixty Engravings." (12mo., pp. 375. New-York: Harper & Brothers.) It was the enviable destiny of Mr. Baird, (son of the Rev. Dr. Baird,) in accordance with the ancient custom, suspended for many ages, to resort to Athens for the completion of his education. Scholarlike, he gives us full details of the intellectual, religious, and classical interests of Greece, very much to the exclusion of the political. His enthusiasm as a student, is less displayed in the earnestness of his style, which is marked by an even amenity, than by the completeness with which he visited and sketched the various localities of historic interest with which Greece so richly abounds.

Mr. Baird's account of the educational progress of Greece is unexpectedly cheering. The University of Athens is a noble institution, manned with a corps of forty-six able professors, furnished with a library of seventy thousand

volumes, and attended by seven hundred and fifty students. Of these more than half are from Greek families, resident in Turkey; so that "Free Greece" is educating her whole race for a future high destiny. The lectures of the professors are free; and ordinarily, it is interesting to note, crowded, in addition to the students, by the "town's people." Mr. Baird found the professors talented, learned, and affable; proud to receive a student from America, and hopeful that he was the first of a coming procession.

Never can the true classical scholar tire of retraveling with every new pilgrim, the itinerarium of this true classic land. Mr. Baird encountered no apparent difficulties from the turbulence of the population or the assaults of brigands. He has no desperate adventures to record, to vary the reader's uninterrupted attention to the modern remains of ancient glory.

The Athenian genius still seems to possess the same traits of elasticity and ever-springing life, without, it may be, that powerful base of character, which is necessary to a great political state. Her language is wonderfully unchanged, being far nearer to the classic model than Italian is to Latin. Her scholars plausibly maintain, that with its singular sameness of vowel sounds and its close adherence to the accents, it is essentially unchanged in pronunciation. During the last fifty years, Athens has almost regenerated her language, pruning away redundant forms, banishing its foreign acquisitions, and resuming the classic idioms. So rapid has been this process, that the professors have been obliged each year to revise the Atticism of their lectures; and even the common people of the town have often so far outstripped the rural sections as to be occasionally unintelligible. In literature, in addition to the great name of Coray, modern Greece is able to reckon a splendid list of scholars, historians, and poets. There are more newspapers published in Athens, than in any other city of equal size in the world. Fully conscious of her brilliant ancestry, Athens aspires at the present day to emulate her ancient intellectual glory, and unless untoward political events prevent, she will again become the abode of the sciences and the muses.

The best judges affirm, that the failure of Greece to realize the full hopes of her ardent well wishers, has resulted from the government rather than from the people. A numerically scanty race in the presence of the gigantic nationalities of Europe, Greece, at the close of that revolution in which she performed prodigies of valor unsurpassed in her classic story, was arbitrarily severed in two, and but a segment rendered independent, under the government of an imported German boy. Surrounded by a court and cabinet of Germans, King Otho distanced the Greek statesmen from his government, and ruled with an unlimited despotism and a reckless prodigality. A firm and brave rebellion extorted a constitution, the freest in Europe; drove the Mynheers from court; and established a freedom which, though hampered by court corruption, has never yet submitted to a *coup d'état*.

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(10.) "*History of Greece*, by GEORGE GROTE, Esq." (Vol. xii, 12mo., pp. 590. New-York: Harper & Brothers, 1856.) We cannot tell just now, how many years it is since Mitford published his elaborate *History of Greece*, in which he surprised the world with the discovery that the Athenian "*Many*,"

or Democracy, was the object of the just condemnation of history, that Demosthenes was a pugnacious demagogue, and Philip of Macedon, a model prince. So plausible did the views of this stupendous tory historic pamphlet, of some eight volumes, appear; so fresh and novel, so apparent to the broad common sense of the nineteenth century, that the literary world seemed brought to a stand. The verdict of ages appeared likely to be reversed.

But the reign of Mitford soon passed away. The scholarly work of Thirlwall, with masterly research and decisive result, reassured the faith of the world in its reading of Hellenic story. And now, with a research not less complete, and a common sense far more actual, Mr. Grote has more than confirmed the conclusions of Thirlwall. A man of the world, a London banker, a member of Parliament, a radical in politics, he surveys the scene of Grecian politics with the same advantages for developing their workings, as Gibbon claims that he derived from his own military service for describing the evolutions of war. The reputation of the Athenian democracy is safe in his hands. Demosthenes still stands majestic in history, his noble, yet sorrowful features, unshaded by the transient cloud of English high toryism. And we may, perhaps, be now assured that the most brilliant era of ancient history is so fully set in the clear broad light of modern research, as that no change will ever come over the opinion of the literary world upon the subject.

Mr. Grote's great work is now complete, and its entire amount is placed by the Harper press before the American public. The present volume contains the history of Alexander, including the events that transpired until his cotemporary generation passed off the stage. Mr. Grote had intended to give a full view of the characters and philosophies of Plato and Aristotle; but the subject was too large for the limits of his work. He reserves this topic for an independent volume, which he has yet to publish, on the Greek philosophy during the fourth century before Christ.

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(11.) "*Autobiography of Peter Cartwright, the Backwoods Preacher.* Edited by W. P. STRICKLAND." (12mo., pp. 525. New-York: Carlton & Porter.) Peter Cartwright, judging from his many re-elections to the General Conference, from the popular stories of which he is the hero, and from the laudatory notices of some of our editors, has many admirers. Such will doubtless buy, read, and admire, his self-drawn picture. We are not, and never have been, among that number of laudators; and if we were so disposed, we should be cured of the peculiarity by numerous passages in this book, and especially by the following specimen:

"It is true, many of these advocates for an improved and educated ministry among us, speak in rapturous and exalted strains concerning the old, illiterate pioneers that planted Methodism and Churches in early and frontier times; but I take no flattering unctious to my soul from these extorted concessions from these velvet-mouthed and downy D.D.'s; for their real sentiments, if they clearly express them, are, that we were indebted to the ignorance of the people for our success."

The unamiable nature that can thus perversely construe the expressions of kindly feeling, ought not to wonder if kindly feeling should withhold its expression. We may in justice add, that the general editor is wholly irre-

sponsible for this publication. It, nevertheless, has its value, as a contribution to history; a value which would have been greatly increased by a more thorough revision, decided as, we understand, the editorial retrenchments were.

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(12.) "*The Pocket Diary, for 1857.*" (18mo., pp. 223. New York: Carlton & Porter.) We find this beautiful utility on our editorial table. It has not taken us long to analyze its contents. Its pure unwritten pages are the very reality to which Locke compared the new-born human mind, upon which experience has made no registry. It contains a ruled blank page for every day of the coming year, upon which its memoranda may be jotted; and so, from year to year, by using these annuals, you may become an autobiographer. And so it will be seen that it is under the biographical head that we rank it. By and by you may read your own history as a man reads the life of his friend. The written page may be more faithful than memory itself; but as your eye glances along its retrospective record, each trace may be the nucleus of a hundred events and scenes half forgotten; the stem on which whole clusters of balmy or bitter memories are hanging.

We can recommend it as being, *as yet*, a very innocent book. It contains no heresy against any particular truth, no incendiarism against any peculiar institution. It is neutral in politics and safe on every question. The only objection we have is, that it is a little too nice for use. Unless you can write a very dainty hand, with a "lady's pen," you are not fit to write in it at all. We understand, also, that it is sold ridiculously cheap; and that Carlton & Porter have a variety of sizes of the same kind of indispensable.

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(13.) "*English Traits*, by R. W. EMERSON." (12mo., pp. 312. Boston: Phillips, Sampson, & Co.) We are not among the special admirers of Mr. Emerson, or of the school of pseudo-transcendentalists, of which he is an acknowledged master. We hold them to be nuisances and him a charlatan. We hold no man to be a philosopher worthy our attention, who does not at least attempt to clothe just thought in exactitude of language, and either to present great truth clearly before the mind, or train the faculties to grapple with its serious problems. When this is done with a master power, even failure does not prevent our acknowledging the effort of a master mind. But when a man ignores or doubts even the reality of truth, and abandons even the pretense of consistent thought, surrenders himself over to speculative reverie, and employs his hours in intellectual vapor-painting, we do not consider a high degree of success in that department as a proof of talent, or as a claim upon our study or attention. The art of limning nebulae is not a high or difficult attainment, and is of very little productive value when attained. Those who enter into sympathy with such reveries, may enjoy the dreamy luxury and admire the effeminate dreamer. But the time has been badly spent. The mind has taken no bracing tonic such as a true manly philosophy brings. It has obtained no great view of truth; it is no better prepared to achieve the battle of life or grapple with the great problems of eternity.

Of the emasculating effect of this mental indulgence, Mr. Emerson himself

is a sorrowful specimen. His mind is nerveless, and exhausts itself in a phantasmagoria of aimless and unsubstantial brilliancies. His faculties are expended in evolving quaint points and unexpected conceits, clothed in dainty phrase. There is no actuality to be discovered or sought, only *seemings*; and one seeming is as good as another; and that one seeming contradicts another is no proof that such seemings are any more false than any other. Hence reality disappears from the world, and truth from the soul. The universe, God and man, are fused into "such stuff as dreams are made of."

Of all his works, however, the present book comes nearest to being of some value. Indeed, the volume may be considered a condescension. The dweller in *nubibus* humbles himself to tread the terra firma. He consents that there are somethings. He admits, at least by hypothesis, an England; and, on hypothesis that England is, he tells what kind of an England it is to his perception. Of course, his quaint optics see it in quaint lights; and with many there is a curiosity to know how he who has only been accustomed to seeing Aeryland will view England. How will he who has employed his vocabulary only about seemings talk about things? To them the zest arises from the fact that he will see things as nobody else sees them. On the whole, much benefit arises to Mr. Emerson, from the fact that he writes about a conceded reality. It serves as a regulator to his faculties, and hems him into something like common sense. Yet even here, one peculiarity of his mind becomes, from the very experiment, perhaps, the more palpable. Not having the capacity to utter energetic thought in a full even flow, Mr. Emerson ekes out his thoughts by drops and jets. Each sentence stands very much as an independent enunciation upon the subject. He talks in mottoes. His style is not in the majestic strain of the organ, but in the constant thump, thump, thump, of a bad player on the piano.

It is curious to read Emerson's account of his visit to his brother mystic, Coleridge. That veteran opium-eater had long ceased to converse; his only performance in society being to evolve his poppy fumes in the form of cloudy metaphysics upon his victims. Mr. Emerson was by compulsion a mute in the scene. The "dialogue was all monologue." "The visit," says Mr. Emerson, "was rather a spectacle than a conversation." We think it was a pair of spectacles.

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(14.) "*The Life of Rev. John Clark*, by Rev. B. M. HALL, with an Introduction by BISHOP MORRIS." (12mo., pp. 276. New-York: Carlton & Porter, 1856.) John Clark was one of those happily endowed beings that win every man they meet for a friend, at first sight, and without trying. Such men have only to be as they are, and to act as they feel, and the consequence spontaneously follows. His manly, well-rounded frame, clear, sunny face, musical voice, and carelessly easy manner, were much; but when a magnanimous heart at the center, rendered still nobler by the grace of God, gave a spring to all the movements, and a tone to all the words of this noble sum of externals, then there was a *man*—a natural, high-souled, loving, and lovable man. So he seemed to us upon a slight, but well-remembered acquaintance.

John Clark was born in Northern New-York, and spent most of his life in



the region of the Empire State, that embosoms those most beautiful of lakes, Champlain and George. Its healthful air seemed to inspire his frame and soul with manly strength. A poor apprentice boy in the tanyard, he was converted, and manifested such talent and grace, that his noble master, though an unconverted man, seemed "moved by the Holy Ghost," to dismiss him from his bonds, at no small loss, to preach the everlasting Gospel. He entered the itinerancy, and preached for some years with great faithfulness and power in his native Troy Conference. Thence he entered the missionary field, and labored with great efficiency among the Indians of the Northwest Territory. Texas was his next missionary field, whence he returned to his own native conference, whence he went again to the Northwest. While pastor of one of the Chicago Churches, he was exposed, by his faithful labors, to a fatal attack of the cholera, and died like a noble warrior, in the prime of his years, and with his harness on.

It is a fact worth noting, that Mr. Clark was the adviser of Mrs. Garrett, when she made that munificent bequest, by which the Biblical Institute, which bears her name, was endowed and founded. We cannot but hope that this noble Institute will be guided by the caution implied in Mr. Clark's replies to President Nott; and that it will effect all the benefits he hoped, and none of the evils that the president suggested. Its friends and pupils have good cause to cherish the memory of John Clark.

It was with eminent propriety that his reverend brother, of the same conference, Mr. Hall, was selected to write his memoir; and well has he discharged his trust. It is commenced with an introduction by Bishop Morris, written in the bishop's usual pure and Franklin-like style. We are expecting that this will be a favorite "Life" with the public. We cherish the assurance that John Clark will still live, in his biography, to delight his many admiring friends, and to bless the Church with the power of a long-surviving example. So good men live even on earth a double life; and the Church finds she has two jewels where she counted but one.

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(15.) "*California, in Doors and Out; or, how we Farm, Mine, and Live Generally, in the Golden State*, by ELIZA W. FARNHAM." (12mo., pp, 508. New-York: Dix, Edwards, & Co., 1856.) Such is the title of a well-written book, by a woman not altogether unknown to the public. Early in the year 1849, a project of female emigration to California was discussed to some extent in the newspapers of New-York City. It was introduced by a "Circular" from Mrs. Farnham, proposing to form a company of single women, not under twenty-five years of age, to proceed to that land of promise. The project was never realized. Mrs. Farnham, however, went to California, and was among the first female emigrants from this country. The book before us is the result of her experience and observation. It is not so much a picture of what California now is, as of what it was; and a sketch of the changes it has passed through to reach its present condition. It contains much information, and many well-drawn descriptions and interesting incidents, sadly real, no doubt, of California life; a country where multiplied changes increase life's experiences a thousandfold, crowding years into days.

Mrs. Farnham became a *practical* farmer in the delightful valley of Santa Cruz; the generous soil and genial skies of which are glowingly described. The moral and social evils of California are fearlessly dealt with, the veil is sufficiently drawn aside to induce the exclamation as we turn from the picture, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united!" And this, too, from Mrs. Farnham, whose theory of morality, we would judge from the book, scarcely reaches the standard as fixed by Christianity. We suppose the book reflects with great accuracy, the moral and intellectual character of the writer. Woman's rights and woman's mission are very prominently presented, yet not offensively so. Consistently enough, woman is the leading character of the volume, "in doors and out." She is the personification of fortitude and fondness in the midst of the train of suffering emigrants across the desert, and the angel presence in the canvass tent or mud hut on the mountain-side. The book is all it promises on the title page, and those who have the interest and time to read it, will find it entertaining and instructive.

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(16.) We have two small volumes from London, (John Mason, 66 Paternoster-Row,) containing precious memorials of eight Wesleyan ministers, who lived, labored, died, and went to heaven.

Seven of them were missionaries in the West Indies. Revs. Jason Chatterton, William Rotherham, Richard Ridyard, Samuel Pritchard, John S. Ellison, John E. S. Williams, and Henry Andrews. These were all swept away within a few months of each other, and their extended obituaries are gathered into a small volume by Rev. John Corlett, entitled "The Beautiful Feet." How poetic, appropriate, and Scriptural!

The other bears the title "The Good Soldier," and is a brief memoir of Rev. Hugh Beech, by his son.

L.

(17.) "*Studies from History*, vol. ii. Savonarola and Dawn of the Reformation. Melancthon and Spirit of the Reformation, by Rev. WILLIAM H. RULE, D.D., author of the Brand of Dominic, Celebrated Jesuits, etc." (12mo., pp. 220. London: John Mason.) This is one of a series of works of great merit upon the Reformation and the Romanist controversy, by a gentleman whose circumstances of life have led him to a thorough examination of the entire subject.

#### IV.—*Politics, Law, and General Morals.*

(18.) "*Topics of Jurisprudence connected with Conditions of Freedom and Bondage*, by JOHN C. HURD, Counselor at Law." (8vo., pp. 113. New-York: D. Van Nostrand.) This weighty pamphlet contains the first two chapters of a forthcoming elaborate work on the law of freedom and bondage in the United States. The topics of the entire chapters, amounting to twenty-five, are given in the Introduction. The discussion is to be apparently passionless and fundamental; grounded in the most thorough metaphysical ascertainment of natural right. It discusses, in historical order, the principles of the law of nations, the laws of the British empire, and the enactments, constitu-

tional and legislative, during our colonial, revolutionary, and constitutional history, as bearing upon the subject of freedom and bondage. Thence are deduced the true principles of the Constitution as applicable to the apprehension of fugitives from justice or from labor. The proper construction of the constitutional clauses upon this point, the manner of their execution, the powers of Congress over the subject, and the necessity and propriety of the actual legislation, are brought under calm review.

Nothing is more propitious upon the great question of the age and nation, than the coming forward of minds trained to ultimate and fundamental research and calm judicial thought, to the free and fearless discussion. Intense feeling and bold, intrepid action have, indeed, their proper place; but it is *thought*, at once unshrinking and conservative, that assigns their place and directs their energies. Many have long entertained the deep suspicion, that the decisions of our highest courts, selected and shaped as these courts have been, have manufactured spurious constitution upon this subject for our nation. Judicial decisions are amenable, like everything else, to the scrutinies of history, and of fundamental public opinion. And when that review shall have been completely achieved, we should not wonder if some future Mansfield of America shall be fully sustained in rising above the entire current of corrupt precedent, and reasserting the primitive intention of the framers of the Constitution.

We cannot say, from the attention which we have been able to give these two introductory chapters, at what conclusions the author ultimately arrives. We commend his discussions to the attention of the immense class of earnest but honest thinkers whose minds are now intently engaged upon its topics.

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(19.) THE REV. W. A. SCOTT, D.D., a popular clergyman, lately of New-Orleans, has issued three discourses, delivered at various times before the Mercantile Library Association of San Francisco, California, which requested their publication. A somewhat careful perusal of the volume satisfies us that the reputation of this author, which suffered so severely at the hands of the reviewers of his "*Lectures to Young Men*," will scarcely be improved by the "*Trade and Letters, their Journeyings around the World*." The work is deficient in method, point, and power; and the Appendices are by far the most interesting part of the book, but revealing too clearly the source of the author's materials. He regards great cities as founded for purposes of safety and trade, demanding, therefore, art and labor to provide the means of defense and commerce, and for this purpose calling out the genius and skill of their citizens. As wealth and refinement increase, a taste for the fine arts arises in the very place where commercial success has furnished the means by which the painter, the sculptor, the musician, the orator, the professor, and the author, can be compensated for their toil. Thus the places of trade become the home of letters. According to our author, trade thus becomes essential to the progress of nations, and their advancement will be just in the ratio of skill in the employment of capital in productive and commercial enterprises, embracing all the industrial, useful, and ornamental arts. The third lecture is on the moral influence of the commercial spirit of the age. This, notwithstanding reckless

speculations, dishonesty, selfishness, outrage, and oppression, which are but the illegitimate children of commerce, he finds to be good. Trade is but the employment of the energies of each man in furnishing others with what may promote their happiness. Its effect must be to call forth our best powers, liberalize our views, and create a mutuality of interest. He says nothing of its relations to the missionary work, (a serious omission certainly,) but he eloquently presents the tendencies of commerce to overcome the spirit of war. The interests of trade have already commanded the soldier to sheath his sword, and war is declared and peace concluded, more at the bourse and exchange than in the halls of parliament or congress. The producer is superseding the destroyer; the army of the warehouse prevailing over the army of the bayonet; and the ledger has become one of God's instruments to beat swords into plowshares. We cannot commend the work very highly; but our outline will show that those who have not access to better and larger works on this subject, may read this one with some profit. (Carter & Brothers, New-York.) R.

(20.) "*A History of the Struggle for Slavery Extension, or Restriction*, by HORACE GREELEY." (8vo., pp. 164. New-York: Dix, Edwards, & Co., 1856.)

"*Political Essays*, by PARKE GODWIN: From contributions to Putnam's Magazine." (12mo., pp. 345. New-York: Dix, Edwards, & Co., 1856.)

"*The Duty of the American Scholar to Politics and the Times*. An Oration delivered on Tuesday, August 5th, 1856, before the Literary Societies of the Wesleyan University, Middletown, Conn., by GEORGE WILLIAM CURTIS." (8vo., pp. 46. New-York: Dix, Edwards, & Co., 1856.)

Though perhaps the great stirrings of the political world have called these productions forth, yet they partake very much the character of permanent intellectual efforts on a great and permanent question.

The history by Mr. Greeley is mainly documentary in its character, and possesses great value for all sides of the question, as a matter of reference as well as for the historian in the way of material.

Mr. Godwin's work is made up of essays already published in Putnam's Magazine; and in accordance with the character of that work, it preserves a tone of literary purity and elevation, very refreshing in these days of coarse and fanatical extravagance upon both sides of the great question. Mr. Godwin is the manly, conservative advocate of free discussion, yet opposed, like the great mass of anti-slavery thinkers, to any invasion of the prerogatives of the Constitution conferred upon any class of men in the Union.

Mr. Curtis's address is emphatically a politico-literary performance. It aims to show the American scholar that the struggle for freedom, at the present moment transpiring in our country, is identical with the great battles for the same cause in past ages, embalmed in classic records and consecrated among the choicest memories of the world. His justification for bringing forward such a topic before a literary audience, was the high and exceptional character of the crisis and the momentous question at stake.

(21.) "*Signs of the Times*, Letters to Ernst Moritz Arndt on the Dangers to Religious Liberty in the present State of the World, by C. C. BUNSEN, D.C.L., Ph.D. Translated from the German by Susanna Winkworth, author of *Life of Niebuhr*, etc." (12mo. New-York: Harper & Brothers.) Chevalier Bunsen is at the present time one of the eminent names of Europe. He is celebrated for the encyclopædic variety of his acquirements. He is a philosopher, a statesman, a theologian, and a savant; an earnest Christian in spite of individualisms, and a powerful champion of free Christian thought and well-regulated civil liberty. He is a man for the age, and the age respectfully listens when he stands up to read the "*Signs of the Times*."

The book has a confused documentary look, and deals so much in Germanic details, that it needed a better analysis prefixed than is found in the index. It consists of ten letters addressed to Arndt, the poet, and is really a trumpet blast of alarm upon the encroachments of the Romish hierarchy, aided by Puseyism, upon the religious liberties of Christendom. Two signs, one favorable and the other threatening, does the author descry. The first is the free and grand development of the principle of VOLUNTARY ASSOCIATION as exhibited in the commerce, manufactures, public works, and political and religious organisms, that have sprung up in England, Canada, and the United States. This is the embodiment and movement of the spirit of organic freedom, formative, progressive, conservative, and aggressive. The second is despotic hierarchism, determined to maintain the supremacy of a sacerdotal oligarchy with inquisitorial energy, at whatever expense of blood. This, like most oligarchies, is obstinate, unlearning, and at the present time, apparently succeeding.

The first letter opens the subject, and gives an outline of the two great Signs. It is singular that Bunsen, in tracing the vast developments of the American Protestant Church, at home and through its missions in the Sandwich Islands, "the Oceanic Isles," and the continents, should christen the whole as Baptists.

The second letter was written on the eve of the eleventh centennial commemoration of Winfred, or, as he is Romanically called, St. Boniface. This saint is the so-called Apostle of Germany, as being the converter of the Germans to Christianity. On occasion of this commemoration, it seems that Bishop Von Ketteler, the Roman Catholic Primate, and Boniface's successor in the See of Mayence, had issued a Pastoral Epistle, eulogizing St. Boniface, and claiming him as the founder of German Unity, as well as of German Christianity. The Chevalier bestows a hearty and earnest scathing upon the impudence of the Romish prelate.

The third letter strips Boniface of his Apostleship. Bunsen maintains that the truer apostle is Ulphilas, the Gothic translator of the Gospels, in the fourth century. The Celtic missionaries from Bangor and other points of the free old British Church, had evangelized Germany before the time of Boniface. Boniface was the Apostle of Popery rather than of Christianity in Germany.

The next five letters chastise the Romish Bishop of Strasburg for his famous "tiara sermon," so called for its apostrophe to Victoria to restore the tiara, which she had stolen, to its true owner, the pope. Bunsen also here exposes the popish plot of the Synod of Wurtsburg, for overthrowing the great religious

pacification between Catholic and Protestant Germany, established two centuries ago, at the celebrated Peace of Westphalia. From this plot, operations were commenced in 1853, in the kingdom of Baden, as the most favorable spot, and continued, until the compromise of last year stayed their proceedings. The plot is still in process of prosecution.

The sixth and seventh letters treat of the wide and bold system of Romish aggression throughout Europe; the view is sustained by an appendix, detailing the facts of the daring persecutions which Rome has perpetrated within the last few years.

The eighth furnishes the Chevalier's remedy. It is the establishment of liberty of conscience; the restoration to the PEOPLE of Europe of those religious rights of which the oligarchy of princes and pontiffs has for centuries robbed them.

The last two letters are a sweeping refutation of the unprotestant "Discourse on Toleration," of the Protestant Professor Stahl.

The whole closes with a lofty paean for the triumphs yet to come "in the history of our world," in which the noble Chevalier "shouts like a Methodist."

"HALLELUIAH! From sunrise to midnight flames the power and might of the Lord: who will stay his thunder-bolts?"

"HALLELUIAH! Into all hands looks thine eye of love; and thy truth endures for everlasting!"

"HALLELUIAH! We are redeemed from the yoke of the oppressor! No one shall build his kingdom again forever; for the Lord hath spoken it by his wondrous deeds. HALLELUIAH!"

We find it reported in the papers that the battle for toleration goes bravely on. Schenkel, of Heidleberg, and the eloquent Krummacher, court preacher at Potsdam, have taken side for the toleration of all sects, not dangerous to public peace or morals. Even the king is said, as a Protestant prince should, to favor that cause.

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#### V. *Belles Lettres.*

(22.) "*Perversion; or, the Causes and Consequences of Infidelity*, by Rev. W. J. CONYBEARE, M.A." (Pp. 495. New-York: Wiley & Halsted.) This volume contains a graphic illustration of the causes and effects of infidelity in general, and of its modern phases in particular. Its author, whose "*Life and Epistles of St. Paul*" have procured for him an enviable reputation both in Europe and America, has proved himself equally competent to trace the movements of an apostle and a Church, and to pen a fiction of thrilling interest and of excellent moral tendency. Though not prepared to commend unqualifiedly, even *moral and religious fictions*, we cannot but regard the work before us as eminently "a book for the times." Never before have we met with a volume which so clearly traced the origin and effects of the numerous and spacious forms of modern infidelity, or so fully evinced its dangerous character and tendencies in all its forms. Indeed, the design of the book is to indicate the intimate connection between opinion and practice, and to demonstrate that moral deterioration and the loss of happiness and peace *do and will*—as a rule—result from skepticism, whatever may be its form, and however



it may be induced. Skillfully, indeed, does the author trace the career of his hero through one and another phase of error; graphically does he describe his unrest amid them all; and thrillingly does he portray his peace, and joy, and hope, when, in the Bible as Divine, and in the Christ whom it reveals, he finds "a resting place for his weary heart." We commend this book to all, and especially to those who are prone to regard religious opinions as of no importance, or to indulge in positive skepticism.

T.

(23.) "*Lays of Ancient Rome, with Ivory and the Armada*, by THOMAS BABINGTON MACAULAY." (18mo., pp. 181. Boston and Cambridge: James Munroe & Co., 1856.) Poetry not unworthy the greatest master of her language that England has produced. It has merit sufficient for one poet to have lived upon. And yet it is rather politics in splendid rhythm and rhyme than the true *spirituel* poetry. It has the practical old Romanic temper rather than the subtle Teutonic element.

The preface exhibits in full splendor the range of thought and power of style of "miracle Macaulay." Scanty as are his materials, his luminous mastery of their entirety compels them, as by a charm, to marshal themselves, "like nimble servitors," in the exact spontaneous order to complete his argument and secure his conclusions. Macaulay is of the firm opinion that there existed a splendid ballad literature, anterior to the historic age, which embodied the popular legends that were subsequently framed into the so-called *history* of early Rome. These ballads, he imaginatively attempts to reproduce. As ballad has been wrought into history, so he takes the history and rhymes it back again to ballad. As a sport of genius, or rather of great talent enacting the part of genius, it is eminently successful. Probably, in the entire world of thought, Mr. Macaulay could never have found a field of poetic attempt so suited to his own truly Romanic mind.

But we would like to whisper a secret into the ear of Mr. Macaulay, and all the world besides. This age of spontaneous native poetry in early Rome, whose luxuriant wealth Mr. Macaulay laments as fatally lost, never existed. There never was any spontaneous poetry in any part of Roman history, because there was no spontaneous poetry in any part of the Roman soul. Earliest Greece was poetical. Her ante-Homeric bards were true larks of the morning-dawn. Homer was the culminating noontide of an unsurpassed day-spring. But the Roman mind was practical, politic, and iron. The poets of her mythic age were about of the caliber of the Dr. Ladd and Philip Freneau of our American Revolution. When Rome had done her natural work of conquering the known world, she had leisure and wealth to sit down and *study* poetry and other literature. She sent her sons to Athens, to refine their own coarse metal, and procure by hard rubbing, a polish. By due impregnation of Attic air, she accomplished a Virgil, who adapted Homer to Latin history and language. Horace, her truest poet, founded his highest boast on having imported the Aleaic verse from Greece to Latium. Of every Latin poet, you can name the Greek original; unless Horace be excepted. So well did Rome herself, in her Augustan era, know this, that Virgil (*Æn.* VI, 847) roundly tells the Romans that they had no soul for æsthetics, and had better stick to

politics. And this passage from Virgil is not mere illustration. It is good *proof* that Virgil saw no indication of poetic soul in any early ballad literature of his country. Daniel's empire image, in which Greece was *silver* and Rome *iron*, asserts the same fact. And the iron of Daniel's age was a rigid substance. Modern art had not then made it limber and playful; drawing it out with waxen ductility into flaring vines and pumpkin blossoms; wreathing it into festoons of adamantine daffodils, to adorn the porticoes of our commercial palaces. Now, your iron men in their earlier age and lower grades, are coarse and ruffian. Their poetry is personal balderdash, like,

General Jackson are a hoss,  
And so are Colonel Johnson;

or prosaic annals set to tin-pan music, like,

On the fourteenth of October  
At Lewiston our army lay,  
Bright and early the next morning  
We set sail for Canada.

This is about the level of Mr. Macaulay's lamented ballad age of Rome. We imagine ourselves to know about as well as if we had just arrived from that quarter. Mr. Macaulay's genius is not poetic, but Romanic; but it is Augustan Romanic; and by pure force of culture and talent, he has himself produced more poetry in one verse, (whatever he may pretend to the contrary,) than early Rome produced through all her ante-historical period. We accept the brilliant equivalent, and care not a fig for the lost *quid pro quo*.

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(24.) "*Wunnisoo; or, the Vale of Hoosatonnuk. A Poem, with Notes, by WILLIAM ALLEN, D.D., late President of Bowdoin College.*" (12mo., pp. 237. Boston: J. P. Jewett, 1856.) To define poetry has been considered very nearly impossible. If Dr. Whately be correct in affirming that all composition in meter is poetry, then this production of the ex-President of Bowdoin College is, unquestionably, nothing else than poetry. If a definition that we once undertook to hammer out, as an exercise, or perhaps proof, of our own acuteness, be the true one, namely, that "*Poetry is emotional thought in rhythmical language,*" then this book is partly poetry and partly something else. If the more transcendental view be taken, such as a gentle lady, full of sensibility and so forth, intends, when at a certain passage she exclaims, *That is poetry!* then this nicely bound volume, however fine its paper, or exquisite its type, or cheap its price, is not alloyed with a particle of that particular ingredient. The notes are unquestionable prose. If, however, without taking into view the difficult problem of prose or poetry, we consider these stanzas as an elegant and pious employment of the leisure hours of a venerable literary gentleman, rather printed than published, for a wide circle of friends, then we think, that time might be much worse spent, and friends more unpardonably bored, than the composition or presentation of this elegant volume implies.

(25.) "*Dred; a Tale of the Great Dismal Swamp*, by HARRIET BEECHER STOWE." (2 vols., 12mo., pp. 329, 370. Boston: Phillips, Sampson, & Co., 1856.) This is the second count of the great indictment which the authoress of *Uncle Tom* has brought against a peculiar institution in her country, before the bar of the civilized world. To her it is given, feeble woman as she is, to stand before that high court and command its breathless audience, while she speaks, with a polyglottal voice, that peals in every language, through all the palaces and cottages of Christendom. Single-handed woman as she is, charged with many a womanly weakness, the powerful defendant stands perforce arraigned at her summons; and with all his influences and all his might is unable to soothe her or to crush. So mighty and world-wide is her power, that the arraigned is scarce able to make an audible plea; sympathy from helplessness seems flowing to his side; and judgment seems going by default. Just or unjust, what the world's verdict is, not a doubt exists.

Such being the moral import of this book, what is its literary grade? We answer, had *Uncle Tom* never been written, this book would have awakened public attention, and have soon gone the length and breadth of the civilized world; not, indeed, with so startling a power as *Uncle Tom* did, but yet with a rush. It now stands in inevitable and severe comparison with its predecessor. That was written all unconsciously, and by chapters, of pure and lonely inspiration. This is written with all the world looking on, to see if she can meet the *encore* of her first performance. She has not equaled; and still she has not failed. Yet to her belongs the praise, conceded by the *London Times*, of having twice touched the center of the target. That is incomparable archery. Henceforth the authoress is a power. *Uncle Tom* is not the happy accident of an inspired idiot. Harriet Beecher Stowe is unsurpassed in her two only performances, by any two best of Walter Scott's. She is unsurpassed by any master of English fiction except Defoe and Bunyan. She is unsurpassed by any English prose writer in description; surpassed in the life-like dramatic by Shakspeare alone.

Upon the character of *Dred* there are very earnest opposite opinions, in regard to which we avow a betweenity. The *Christian Examiner* (American Unitarian) pronounces him a "nightmare monstrosity," "a humbug," and all other conceivable abominations. On the other hand, the *Westminster Review*, looking, perhaps, through the enchantment of distance, pronounces *Dred* "equal to the best things in *Old Mortality*." Now, to say that *Dred* is an impossibility, a transcendental monster, is saying nothing to the purpose. Harvey Birch is an impossibility; "Norna of the fitful head," in Scott's *Pirate*, is a transcendentalism; to say nothing of the Caliban of the *Tempest*, or the Witches of *Macbeth*. A novelist has a right, not only to the height of the extraordinary, but to all the supernatural that popular illusion or prevalent superstition allows. *Dred* has the ubiquity of Harvey Birch, the transcendentalism of Norna, and a *something more* which is in the author's favor, provided she had the elements of popular imagination out of which to make it. Now, *Dred* is the African prince, of extraordinary natural endowments, strung up to a superhuman tension, with that of the supernatural, which the spiritualistic temper of the present day suggests and sustains. There can be no doubt,

that had the popular mind, in Scott's day, possessed one half the amount of spiritualistic temper that is now in circulation, he would have never hesitated to use it as an element in romance. Allow Mrs. Stowe this privilege, (and it is this she plainly intended to claim,) and all that belongs to Dred's *character* is within the allowable range of fiction. She manufactures nothing more than she has material for. But when, on the other hand, we come to the camp-meeting scene, and Dred is made to leap from tree-top to tree-top, and to pour down volumes of audible oratory upon an American audience, undiscovered, a dash of the ludicrous impossible comes across us, by which all illusion is broken, as of old the witch's spell was dispersed by the cock crow. That instant we are no longer at the Carolina Camp-meeting, but here in our study, laughing over the nonsense. Such tree-top gymnastics are, indeed, often performed by American black squirrels, but never by American black bipeds. When, indeed, Mrs. Stowe sent Eliza across the Ohio on floating ice-cakes, she furnished us book to prove it possible. Let us hear of the live humanity skimming the tree-tops, and we yield the point.

It was a sad moment when the cholera got into Mrs. Stowe's book. It killed off the incomparable Nina; and both Mrs. Stowe and Clayton scarcely seem to care enough about her to bury her decently. Amy Robsart, in Kenilworth, drops through a fatal trap-door, as unceremoniously as Nina drops out by the cholera; but then how does Scott afterward weave her sad fate into mystery, legend, and song. And then Mrs. Stowe spreads her cholera so summarily, that it reminds us of the *total massacre of all the characters* in the Titus Andronicus of the pseudo-Shakspeare, which has rendered that drama the laughing-stock of literature. Indeed, Mrs. Stowe's book itself, at that point, not only takes the cholera, but is to all intents dead. We are seized with sympathetic qualms ourself, and hurry to the end amid alarming symptoms.

Mrs. Stowe is fearlessly belligerent. There are streaks of the Henry Ward Beecher Broad-Church theology in her book, which do not much improve it. There are bold attacks upon the doctrines of Calvinism in it, which sound refreshing from the daughter of Lyman Beecher. Moreover, there are in the appendix some remarkable documents, which seem to prove that Mrs. Stowe is not well posted up in regard to the position of the Methodist Episcopal Church at the present time, on the subject of slavery.

(26.) "*Poems of the late FRANCIS S. KEY, Esq., author of the Star Spangled Banner. With an Introductory Letter by Chief Justice Taney.*" (18mo., pp. 203. New-York: Robert Carter & Brothers, 1856.) Had our early history produced many lyrics like the Star Spangled Banner, we should hardly have adduced its barren area in our notice of Macaulay's Lays, as a model of the prosaic. Our heroic age was certainly not a poetic age. Hence, one streak of spirited poetry like this splendid song thrilled the popular heart like a bugle blast from Gloryland. Had the author produced a few equals to it, he would have taken rank with Campbell as a lyrist; and instead of being the subject of a memorial from a circle of friends, like this neat octodecimo, would have become our national minstrel. The other poems of the volume, though inferior to the leader, are interesting and even surprising, when we consider

they were pure jets of ideality, flung up from the fountains of feeling, through the fissures and crevices of a mass of unpoetical professional business. The Banner song is unintelligible, unless accompanied by its story; and this, Judge Taney has superabundantly supplied. One half the space would have been better occupied with a brief memoir of the author; and a likeness should have been prefixed.

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#### VI.—Educational and Juvenile.

(27.) "*A Manual of Chemistry*; Designed as a Text-book for Colleges and other Seminaries of Learning. Sixth Revised Edition, Rewritten and Restereotyped, with many new Illustrations, by JOHN JOHNSTON, LL.D., Professor of Natural Science in the Wesleyan University." Perhaps there is so little distinctively of Turner left in this manual, as to render it a proper subject for raising the metaphysical question of identity. Dr. Johnston enjoys the high satisfaction of a professor, whose ambition and ability have enabled him to dispense instruction from text-books stamped with his own imprint, and shaped to his own views. The issue of the sixth edition gives ample assurance of a success. The book has swelled and improved in its dimensions somewhat, but has not become either too corpulent or too costly for manual use. The revisions are important and valuable, and the work may be safely recommended with additional credentials of its high excellence for the purposes of the collegiate and academic instructor.

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(28.) "*An Atlas of Classical Geography*, constructed by WILLIAM HUGHES, and edited by GEORGE LONG, with a Sketch of Ancient Geography. Containing fifty-two Maps and Plans, of twenty-six plates, with Index of Places." (8vo. pp. 76. Philadelphia: Blanchard & Lea, 1856.) The extended title of this Atlas, here given, truly and fully describes its scope; and we may add, that the splendor of its execution entirely fills out the promise of the title. The sketch of Ancient Geography matching each map, is admirably adapted to supply that amount of preparatory knowledge of Ancient Geography to render reference easy for the student, in his entire course of ancient history and the ancient classics. The Atlas is not only complete as to countries and kingdoms, but it is rich in plans of city foundations, army routes, and battle-fields.

Our observation of the classical schools and colleges of our country, strongly impresses us with the belief that this part of the curriculum is most sadly neglected, and that by this neglect an immense share, both of the interest and the value of the course, is lost. From his first book at the preparatory school, to his last classic at the university, the scholar should go through, *map in hand*. "Chronology and geography," says some one, "are the two eyes of history;" and the scholar who goes through antiquity without the latter, "goes it blind."

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(29.) "*Chefs d'Œuvre de Jean Racine*, prepared for the use of Colleges and Schools. With Explanatory Notes and References to the 'New French Method,' by LOUIS FASQUELLE, LL.D., Professor of Modern Languages in

the University of Michigan." (12mo., pp. 320. New-York: Ivison & Phinney, 1856.) This forms the seventh volume of the valuable French series of our ancient friend and collaborator, Professor Fasquelle. If our personal reminiscences render us not partial in our estimate, this *course* stands without a rival in our language. It commences with an elementary method in some measure original, and leads the pupil by easy advances, yet with thorough discipline, through successive steps, until the present book introduces him into the highest and most healthful literature of the seventeenth century. Let the scholar follow such a guide, and he cannot fail, with due application, to be master of the most elegant dialect and the richest literature of the Continent of Europe.

This volume embraces *Les Plaideurs*, *Andromaque*, *Iphigénie*, *Esther*, *Athalie*. Plentiful explanatory notes are added at the end of each scene. This selection, therefore, places in the hands of the American scholar, with generous aids, the choice masterpieces of the writer whom Voltaire and the unanimous voice of the nation have pronounced the most perfect of French poets.

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(30.) "*The Means and Ends of Universal Education*, by IRA MAYHEW, A.M., Superintendent of Public Instruction of the State of Michigan." (12mo., pp. 407.) Mr. Mayhew, for many years the well-known superintendent of Public Instruction in the State of Michigan, (reelected, we are gratified to say, since the book was put into our hands,) was requested by the Legislature to embody his Educational Lectures, delivered at various times, through that State, in a volume. It has met with general approbation from the friends of the cause throughout the country. This is its fourth edition. It is not a work of trivial value or transient interest. Its worth is permanent, and it ought to pass through a hundred editions. It embodies principles which all young persons ought to amalgamate into their own minds and make a part of themselves.

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(31.) "*Comment on parle à Paris*; or, French as spoken in Paris. For the use of Pupils and Travelers, by MADAME PEYRACE." (12mo., pp. 252. New-York: D. Appleton & Co., 1856.) Madame Peyrace has ingeniously relieved the dryness of an ordinary colloquial phrase book, by framing the whole into a little romance. The interest of agreeable narrative is well maintained, in addition to the benefit to be derived from a familiarity with the best models of French conversational style.

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(32.) "*A Child's History of Rome*, by JOHN BONNER." (2 vols., 18mo., pp. 307. New-York: Harper & Brothers, 1856.) Two smart little octodecimos, in red coats; exhibiting pictures that are not mere fancy pieces, but genuine illustrations of ancient objects; and telling truth, separate from the fictions, in a very sprightly style. Mr. Bonner knows how to talk to the boys.

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(33.) "*The Young American's Life of Fremont*, by FRANCIS C. WOODWORTH." (18mo., pp. 282. New-York and Auburn: Miller, Orton, & Mul-



ligan, 1856.) The story of the popular Pathfinder, whose fortune has been to plant the stars and stripes at land's height, is here told for Young America with great life and freshness.

(34.) Carlton & Porter have published the following: "Poor Nelly; or, the Golden Mushroom. An Old Lady's Story." 18mo., pp. 244.

"Boys and Girls' Illustrated Olio." Square 12mo., pp. 181.

"The Sunday Shop." 18mo., pp. 74.

"Margaret Elizabeth, only Daughter of Rev. Albert Des Brisay." 18mo., pp. 236.

"Fields and Woodlands; or, Plaquemine and Green Bank," 18mo., pp. 163.

"The Little Water-Cress Sellers." 18mo., pp. 80.

"The Life of Robert R. Roberts, one of the Bishops of the Methodist Episcopal Church, by Benjamin St. James Fry." 18mo., pp. 126.

"A Winter at Wood Lawn; or, the Armor of Light Illustrated. By the author of 'Four Days in July.'" Square 12mo., pp. 271. An unusually beautiful little volume.

#### VII.—Miscellaneous.

(35.) "*The American Poulterer's Companion*. A Practical Treatise on the Breeding, etc., of Domestic Poultry. A New Edition, Enlarged and Improved, by C. N. BEMENT. With one Hundred and Twenty Illustrations on Wood and Stone." (8vo., pp. 304. New-York: Harper & Brothers, 1856.) This book is "illustrated with portraits of fowls," many of which, so far as we are acquainted with the originals, are good likenesses. It has among them a variety of noble-looking cocks, whose spirited military air indicates little disposition to be hen-pecked, as the brave Marlborough was. We have some fine specimens of our Christmas favorite, the turkey; the honest bird which Franklin advised to place upon the American flag, instead of the robber eagle. The white swans, with their graceful, curving necks, suggest the poetical myth of their semi-celestial strains in dying; and we are happy to learn that they are naturalized among the "domestic fowls." There is almost an entire village also of model hen coops, poultry houses, etc., which must be eligible residences for feathered people. We suggest to our rural brethren to look at this manual; as they may derive from it some immediate, and, we believe, some ultimate advantage.

(36.) "*Tales of Sweden and the Norsemen*." (12mo., pp. 364. New-York: Carter & Brothers, 1856.) Some drops of native mythic honey from the great "Northern hive." These legends have a peculiar, solemn, yet healthful spirit. They are congenial in temper with the earliest traditional lore of our English ancestry, and have, some of them, an undying interest for every successive generation.

(37.) "*Fireside Reading*, in Five Volumes. Edited by D. W. CLARK, D.D." (12mo., pp. 443. Cincinnati: Swormstedt & Poe.) We have received from

the Cincinnati Methodist Book Concern five handsome volumes, embraced under the general title of "Fireside Reading." They are intended by the editor to furnish a range of interesting and instructive secular reading for the people. The subject of the volumes are, "Travels and Adventures;" "Historical Sketches;" "Traits and Anecdotes of Birds, Fishes, and Reptiles;" and "True Tales for the Spare Hour."

It will be seen that works of mere imagination are excluded. It is believed that there is variety of interest, of the amplest kind, to be found within the domains of truth. And such works deposit in the mind positive and substantive knowledge, that makes the reader a more knowing man. It is so much superadded value amalgamated into the person.

The volumes are each complete, and salable separately. We hope that our young folks will give these books a try, and that the publishers will be obliged to prosecute the series energetically.

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#### VIII.—Periodicals.

(38.) "*Ladies' Repository*, Rev. D. W. CLARK, D.D., Editor." We had it in our heart to say some pleasant things of Dr. Clark and his Repository; but his huge subscription list came into our thoughts, and we determined to keep our compliments for those who need them. Dr. Clark counts up thirty-one thousand, and yet is calling lustily for more! Will he please be satisfied when he gets all the Methodist Church and "the rest of mankind?" If this will suffice, we wish him its speedy accomplishment.

(39.) "*The National Magazine*, December, 1856. Rev. Dr. FLOY, Editor." This December number finely winds up a noble volume. Its subscription list is sixteen thousand. We are not good at arithmetic, but we have a notion that the Ladies' Repository was as small as the National, when it was as young. We are prophesying that, with its present character, the National will be as large when it becomes as old.

(40.) "*The Opal*. November, 1856. Edited by the Patients of the State Lunatic Asylum, Utica, New-York." We rather suppose that this periodical is unique in literature. Its contributors do not quite gibe, intellectually, with the rest of the world. They are like watches that keep not time with the great chronometry of the universe. And the document bears inimitable marks of genuineness. There is the quavering from the straight line of thought; the shooting off at a tangent; the running the sentence into a tangle; the "fetching a compass," and coming out where they began, that it would be difficult to counterfeit. The pages themselves indicate a certain tranquillity, benevolence, and gratitude of disposition. Bating the failures above mentioned, we see much crazier periodicals from professedly sane quarters; and know of some madder men, that are unfortunately at large. There are editors, that upon particular topics seem to foam at the mouth, like hydrophobes at the sight of water, in most unfavorable comparison with these slightly unsteady, but comparatively tranquil brethren. We do think the world might enjoy an ineffable

repose if its insane men and madmen could be provided as tight an asylum, and set to so innocent a business as the filling the columns of this magazine.

The Opal does suggest some sweet, if melancholy, reflections. When we call to mind the sufferings of this unfortunate class of humanity in former times, the neglect and the scorn, the scourges and the jails, to which they have been accustomed, it is delightful to think that modern Christian benevolence has provided such a home and such a solace of misfortune. Their wavering utterances seem like the touching prattle of houseless orphans, gathered from the storm into a homelike shelter. And how beautiful the thought of giving them this employment, to centralize their faculties, and lead them into regular and healthful action! Such items of increasing humanity do come up to indicate that the world is becoming, not only more knowing, but *better*. They cheer the hopes of the Christian, and renerve the labors of the philanthropist.

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Putnam's Magazine and Harper's Magazine and Story Books are regular comers. Harper's Weekly appears in January. When the Daily?

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Of the following we only give the titles:

"*Lake Ngami*; or, Explorations and Discoveries, during four Years' Wanderings in the Wilds of Southwestern Africa, by CHARLES JOHN ANDERSSON. With Numerous Illustrations." (12mo., pp. 521. New-York: Harper & Brothers, 1856.)

"*The Inner Life of the Christian*, by FREDERIC A. RAUCH, D.D, First President of Marshall College, and author of *Psychology*, etc. Edited by E. V. GERHART, President of Franklin and Marshall College, Lancaster, Pa." (Pp. 333. Philadelphia: Lindsay & Blakiston, 1856.) This work may receive some further notice.

"*Daisy's Necklace*, and what Became of it, by T. B. ALDRICH." (12mo., pp. 225. New-York: Derby & Jackson, 1857.)

"*Audubon, the Naturalist of the New World*, by Mrs. HORACE ST. JOHN." (18mo., pp. 311. New-York: Francis & Co., 1856.)

"*Aurelian*; or, Rome in the Third Century, by WILLIAM WARE, Author of *Zenobia*, etc." (12mo., pp. 250. New-York: Francis & Co., 1856.) This is the fifth edition of this truly classical historical romance of Professor Ware's.

## ART. XI.—RELIGIOUS AND LITERARY INTELLIGENCE.

## RELIGIOUS STATE OF EUROPE.

NOVEMBER, 1856.

SINCE we wrote our last review of the religious state of Europe, on May 15th, (*Methodist Quarterly Review*, July, 1856, p. 497,) Europe has had a bright Church history. In many denominations, in many places, and in many respects the increase of religious life has been obvious and considerable. The works of Protestantism in particular, on more than one occasion, have been more grand than anything the past history of the Church knows of. The Roman Church has likewise to record several gains; but to the friend of religion they cannot be a source of equal joy. While there are still many pious souls in that Church, such as Fenelon, whose proceedings and triumphs are watched by us with a sincere interest, the papal government has remained as unchristian as ever, and has used its influence with the princes of Europe to stir up new persecutions against Protestants. One observation may be made in all countries of Protestant as well as Catholic Europe. The nations are earnestly seeking religion; they prefer to try it again with a corrupted form of Christianity rather than to remain without religion. Religion regains in the estimation of the people the place due to her, and is again recognized as the most important matter, not only of the individual, but also of the nation. The *Athenæum Français*, a French literary paper of high standing, pointed lately to a striking proof of this change of public opinion in Europe. One of the first French scholars, Silvester de Sacy, chief editor of the *Voltairean Journal des Debats*, is editing a collection of standard devotional works of the Roman Church, and has succeeded in obtaining for it the general patronage of the French press, and a large circulation among the higher classes of French society. Who would have believed ten years ago, the *Athenæum* justly remarks, in the possibility of so great and so sudden a change? There is not one leading paper in Europe, that will refuse to make the same acknowledgment. The Greek Church in Russia and Turkey is the only ecclesiastical body, on which the new religious spirit which pervades Europe, seems to have as yet little influence. But the po-

litical and literary intercourse of these nations with the rest of Europe, cannot fail to bring on soon a change in their religious affairs also. In the following lines we design to select from the vast number of religious events in Europe during these last six months, the more important ones, to arrange them in a proper order, and thus to give to our readers a brief, and, at the same time, comprehensive view of the great religious movements that agitated the minds of the two hundred and fifty-eight millions of European Christians.

## PROTESTANTISM.

Nothing has more retarded the progress and propagation of European Protestantism, than the want of union among the various denominations. The many parties into which the reformation of the sixteenth century split itself, and which were separated from each other by creed, language, and nationality, came rarely in contact with each other except as foes. Only because there was a real void in the Protestant world, the merely external uniformity of the Roman Church was able to call forth those fatal Romanizing movements in the Protestant Churches of England, Germany, and Scandinavia. It is the high merit of the "*EVANGELICAL ALLIANCE*," to have opposed to the Roman or Romanizing phantom of a merely external uniformity of the Christian Church, the vital idea of a confederation of all evangelical denominations the basis of that which is common to all of them. In our first *Quarterly Review* of the religious state of Europe, (*Methodist Quarterly Review*, April, 1856, p. 323,) we briefly discussed the great importance of the Evangelical Alliance for Europe. We are happy to-day to state that the idea of such a Protestant union has gained many new and warm friends. In the month of September, the British branch of the Evangelical Alliance celebrated its tenth conference at Glasgow, the meetings of which were, as usual, characterized by much affection and oneness of spirit. A new branch of the Alliance has been formed during the year in Turkey, which intends particularly to publish and spread the Turkish Bible. The glowing discourses of the celebrated court preacher Krummacher, of Berlin, on the proceed-

ings of the last year's conference at Paris, have awakened the interest of the King of Prussia, who has extended to the Alliance a cordial invitation to meet next year in Berlin, which invitation has been accepted. There can be no doubt, that in proportion as the objects of the Alliance become more known in Europe, than they are at present, it will grow fast in extent and number of members. Such an event would be momentous for the future destinies of Europe. Protestantism appears now already, notwithstanding all its disunion, stronger than the Roman Church; but the day when it succeeds in uniting its forces against the common enemy, Rome will find herself face to face with an adversary such as she never had before.

THE ENGLISH CHURCH HISTORY of the present year, has no brighter page than that which relates to the *religious anniversaries*. Not less than seventy-nine religious anniversaries were celebrated from April 29th to June 19th. If we include the anniversaries of a purely charitable kind, the number rises to two hundred and ten. Almost all societies were able to report, notwithstanding the war, a considerable increase of receipts over the preceding year. Among them we find seventeen missionary societies, with an aggregate income of two and a half millions of dollars, an amount nearly three times as much as the contributions of the whole Roman Catholic world to the missionary cause! Twenty-six home missionary societies had collected over \$1,000,000; six tract and book societies, \$100,000; forty-eight benevolent, aid, and other relief and charitable societies, nearly \$700,000; fifteen reformatory societies and penitentiaries, \$100,000; thirty-four hospitals and medical charities, \$500,000; thirty-three societies for social amelioration, including temperance societies, ragged schools, and the like, about \$350,000; and fourteen others, unclassified, about \$100,000. The grand total of the receipts of all these societies the last year was a little more than \$6,000,000. Numbers like these are an irrefutable proof of the ascendancy of Protestantism in Europe, and form the outline of a history more noble than the world has ever witnessed before. They are the glory of Protestantism, but equally the glory of England, which in the aggregate amount of religious works, equals or surpasses the remainder of Protestant Europe taken together.

The more such a spirit pervades the

English Church, the less the Romanizing tendencies of the *Puseyites* can be expected to make progress. They have been unfortunate, indeed, during the present year; their history is a history of defeats. The Archbishop of Canterbury has decided, that one of the leading men of the party, Archdeacon Denison, of Bath and Wells, has affirmed doctrines contrary and repugnant to the Thirty-nine Articles. This sentence hits not the archdeacon alone, but one of the favorite opinions of the party, which believes, with the old Lutherans, in the real presence of Christ in the consecrated bread and wine, and in the reception of Christ, irrespective of faith, on the part of the recipient. Much as we wish the speedy overthrow of Puseyism, we think there are two points in this decision which reflect no credit on either his grace the archbishop or the Church of England, of which he is the first dignitary. The archbishop was willing, for the sake of peace, to tolerate the archdeacon's heresy in the Church, and went through with his case only when compelled to do so by a secular court; and, secondly, the archbishop declined to qualify the heresy as anti-scriptural, and to hear a defense of Denison for the conformity of his doctrines with the Scripture, but condemned them merely as unchurchly; a bad precedent for subsequent decisions. There will be, undoubtedly, an appeal, first to the Court of Arches, and then to the Judicial Committee of Privy Council, and the Christian world will again be scandalized by seeing a secular court assume the right of deciding, for a Christian community of some twenty millions of souls, a theological question on which archbishops and archdeacons were unable to agree. Puseyites see that the greatest danger for their future is the want of patronage on the part of the bishops. Bishop Philpotts, of Exeter, is the only member of the episcopacy who keeps himself unwaveringly on their side, aided now and anon by the Bishop of Oxford. It was therefore to be expected, that they would make extraordinary efforts to obtain for members of their party the vacant sees of London and Durham, at least one of the two. Yet all their efforts have proved fruitless; Lord Palmerston has thought it safer to appoint divines of whose theological opinions nothing else is known, but that they will be now High Churchmen. A new point of similarity between the Puseyistic doctrines and Romanism has lately turned up. The Bishop of Exeter imitates the rigor of the

Roman Archbishop of Vienna, excluding Protestants from the public Catholic cemeteries. Thus the Anglican bishop refuses to consecrate a cemetery, unless a sufficiently high wall separates the Dissenter graves from those of the Churchmen. But as there is no government in England which is willing to force such a law upon an indignant population, the bishop has the mortification to see that the communities of his diocese will probably prefer to be without a consecrated cemetery, than to endorse such fanaticism. Thus High Churchism is losing ground, having but few supporters among the bishops, and still fewer among the people. Only at the universities, in particular at Oxford, they are not yet dying out. So it seems, at least, from the disgraceful conduct of the undergraduates at the lectures of Father Gavazzi, whom they greeted with groans, while they cheered Pusey, and proposed cheers even for Cardinal Wiseman and the pope.

The sittings of *Parliament* have been much occupied with religious and theological questions. A majority of the House of Commons has again declared its readiness to admit the Jews to Parliament; but the House of Lords insists on excluding every one who is not a Christian. Mr. Heywood's motion for a revision of the Bible has met with much opposition. Dr. Cumming has come out strongly against it, and the Earl of Shaftesbury has declared, that he considers an attempt at revising the Bible as ten times worse than the worst kind of Tractarianism. In Parliament, Mr. Heywood found so little support that he withdrew the motion. The attention of Parliament has again been drawn to some of the most glaring abuses of the Established Church, which have been discussed in both houses in a manner more apt to undermine the last remainder of respect to the ecclesiastical authority, than to abolish the abuses. A correspondence of the Bishop of Bangor, with some respected members of his clergy who desired to have for their congregations more than one Divine service on Sunday, betrayed on the part of the bishop so much ridiculous arrogance, as to induce the Marquis of Blandford to urge in the House of Lords, the expedience of giving to some bishops a coadjutor with a *see in partibus*, (which would be another imitation of a Romish custom.) At the same time it called forth one of the thundering articles of the "Times" against the Establishment, which asserted that six, at least, of the Angli-

can bishops were entirely incapacitated for their duties, but that their absence was little felt by the people, as the whole episcopacy had become superfluous. The wish of two of the incapacitated bishops, those of London and Durham, to resign, if the Parliament allowed them the moderate pensions of £6,000 and £4,500 respectively, disclosed again a dissension among their brethren on the Episcopal bench, the Bishops of Exeter and Oxford considering the wish of resignation contrary to the apostolic tradition, while the Archbishop of Canterbury thought, that only an enemy of the Church would be willing to leave two dioceses of the Church without a bishop.

Among the abuses that disgrace the Church of England, none is more shocking than the *public sale of Church benefices* in the auction mart. Not less than thirty advertisements of this kind were lately found in one number of the *Ecclesiastical Gazette*!! The high and sacred office of a clergyman is made as marketable a commodity as a bale of cotton, or a hoghead of sugar, and the Church appears to be indifferent to the crying iniquity. A clergyman seldom raises his voice against it, a bishop never. To a foreigner it must appear almost incredible that such a state of things can continue among a nation which contributes so liberally to religious societies, and works so zealously for the propagation of Christianity.

But now already the greater part of the glory which England as a nation earns for her religious zeal, is due to the *Dissenters*. Considering the proportion of population, all of them do more than the Church of England. The *Wesleyans* are ahead of all other denominations. Their missionary society had a larger income (£119,000) than the Church of England Missionary Society, (£115,000,) although they have not one knight or baron belonging to their denomination, and no more than 263,000 members, while three fourths of the aristocracy and the wealthy families, and a majority of the population, belong to the Church of England. Their Church appears this year in a very flourishing condition; the increase of members over last year is three thousand, of Sunday-school scholars, twenty thousand, and seventeen thousand members on probation. Much zeal has also been displayed by the *Baptists and Congregationalists*. The missionary society of the latter, the "London Missionary Society," has of all missionary societies the largest increase of income over last year, not less than £22,000.



But a literary contest, arising from the doubtful orthodoxy of the "Rivulet," a hymn book edited by a Congregationalist clergyman, has damaged the ministerial reputation of some of the foremost men of the Independent Churches, and awakened great fear for the general orthodoxy of the nonconforming pulpit.

The Unitarians have celebrated their centenary at Norwich. They admit internal stagnation; but console themselves with the thought that their principles are rapidly leavening society. They have three hundred and fourteen congregations in Great Britain.

GERMANY has had an increased number of *ecclesiastical assemblies and anniversaries*. The progress in religious zeal has been at least equal, if not superior to that of any other country; still, owing to the after effects of the long reign of indifferentism and infidelity, the German Protestants do not yet come up to England, France, and Switzerland. A number of new missionary societies has been formed; every party in the state Churches acknowledges its duty to promote the missionary cause; children's missionary festivals and children's missionary papers secure a lively interest for it in the rising generation; the missionary establishments of Berlin and Leipsic have been considerably enlarged; and the coöperation of all Protestant governments awakens still greater hopes for the future. But the income of the largest Lutheran Missionary Society, which celebrated its anniversary at Leipsic, on June 25th, did not exceed twenty-two thousand thalers, (for the last ten months,) inclusive of some contributions from Sweden and Russia; and the sectarian quarrels between the Societies of Leipsic and Basil continue to injure the common cause. The two most attractive anniversaries were those of the *Church Diet* at Lubeck, September 9th, 10th, and 11th, and of the *Gustavus Adolphus Association* at Bremen, September 4th, 5th, and 6th. The former united, as usual, many of those illustrious divines who have established their reputation as teachers of Evangelical Protestantism throughout the world. The discussions on the best means of promoting the kingdom of God, and of counteracting the disastrous influence of the new materialistic literature of Germany, will furnish to Protestants of all countries many a new weapon in a contest that has to be fought in every part of the world. Many admirers of the illustrious assembly, in and out of Germany, will therefore be sorry, that it will be hence-

forth convened no oftener than once every other year. The Gustavus Adolphus Association, the common "Church Extension Society" of the Protestant German Churches, reported that their income from November 6th, 1854, to November 6th, 1855, had been eighty-three thousand thalers, an increase of six thousand thalers over the preceding year, and that for the current year already upward of ninety thousand thalers had been either collected or pledged. The society has again been bitterly attacked by the High Church party of the Lutherans, and in some small states which are entirely under the influence of this party (Mecklenburg and Dessau) the branch societies have been dissolved. But in most parts of Germany, the people begin to rally around this association as a bulwark against the Romaniizing current that threatens to carry off a considerable part of the Lutheran clergy. The extreme Lutherans charge the whole association with Rationalism; but the fact, that men like Tholuck are members of the central executive committee suffices to secure the active coöperation of thousands of the most orthodox Christians of the land. Sweden, Holland, and Switzerland, have joined this association, which has already planted several hundred new evangelical congregations, and whose aid was this year again solicited by representatives of the Protestant Churches of Hungary, Bohemia, Poland, France, Algiers, Asia Minor, and Egypt.

The unfortunate position in which the *United Evangelical Church* finds herself, continues to be productive of bitter hostility among the various parties, and to waste much time and labor that might be usefully devoted to better purposes. The proceedings of the General Assembly, which the Lutheran Associations of the Prussian State Church held at Wittenberg, in May, leave no doubt, that the Lutheran party in Prussia is greatly in the ascendancy. The consistories of all provinces, whose Protestant population belonged formerly to the Lutheran Church, are now in the hands of the Lutherans, and two provinces, Pomerania and Silesia, asserted that the "Union" existed in their midst only by name, but no longer in fact, as most of their congregations had re-established the old Lutheran worship. These Lutheran movements among the clergy have, however, but few sympathizers among the laity, and the magistrates of some of the largest cities have agreed to appoint for the charges, of which they are patrons, none but ardent lovers of the

union. The governments are divided, some repristinating and some persecuting Lutheranism. The King of Prussia, who, by appointments like that of Dr. Stahl, has aided so much in calling forth the present state of things, is now supposed to be again inclined the other way, and to disfavor the ultra Lutheran tendencies. At least, the invitation tendered to the Evangelical Alliance to meet next year in Berlin, is generally considered as a change of mind, as the sectarian spirit of the Lutherans dislikes nothing more than the idea of the Evangelical Alliance. Under these circumstances, the General Synod of the Evangelical Prussian Church, which is to convene early in the next year, is expected by all parties with great anxiety.

The hope of seeing old Lutheranism soon reappear in Prussia and the other states which still adhere to the union, tends to increase the activity of the *Lutheran State Churches* of Germany. The Protestant Churches in the Kingdoms of Saxony, Hanover, and Bavaria, in the two Mecklenburgs, and several smaller states, are at present under the sway of Lutheran High Churchmen. The mentioned states, together with Wirttemberg, held in May a third conference at Dresden, for deliberating on the expedience of introducing a common Lutheran liturgy. The "*Separated Lutherans*" of Prussia, who seceded from the State Church when it submitted to the union, and who count some forty thousand members, intended to open their quadrennial General Assembly at Breslau, on September 18th, and to adopt measures for effecting a closer union with the other Lutheran Church governments of Germany. Their present relation to the Lutheran party of the Evangelical State Church was considered as so amicable that the practicability of a return of the whole denomination to the State Church was to come up for consideration. The essential points of reformation, on which the Lutheran Churches and the Lutheran party of the Evangelical Churches agree, are no union in Divine worship with the Reformed Church, return to the catechism of Luther, introduction of a rigid Church discipline, and of excommunication, which shall be pronounced by the clergy alone, without cooperation of the congregation, and in particular, the reestablishment of private confession, previous to which the parishioners are urgently recommended to appear personally before the minister. At a conference in the Prussian province

Saxony, one speaker recommended, with the consent of the conference, the reintroduction of the German mass, by which, as a leading organ of the party explains, the mass of the Middle Ages is understood, purified only from some Roman errors. Many other voices demand the establishment of episcopacy, and believe in the necessity of an unbroken apostolic succession. No wonder, if from the ranks of such a ministry many secessions take place to the Church of Rome.

Also the *German Reformed Church* has held many conferences, in which a better organization of their scattered congregations has been a principal subject of deliberation. In Hanover, they have petitioned the government against their candidates for the ministry being any longer examined by Lutheran clergymen, and in Frankfort, a free association for promoting the interests of the Reformed Church has been formed, in which also the Reformed Churches of Holland will take part. In several places a tendency is growing among them of returning to the strict Calvinistic doctrine of predestination.

The *Methodists* and *Baptists* have been active and prospering, and will continue to increase in proposition as the people become acquainted with their doctrines. The *Irvingites* have attracted more than common attention; but little is known of their number, as they advise their members to remain in the State Churches, until they are strong enough to form a congregation of their own.

In several provinces of AUSTRIA, the plan of a new constitution has been submitted by the government to the Protestant Churches. With several particulars of this new scheme, great dissatisfaction has been expressed in Transylvania. In Hungary a number of flourishing *Protestant colleges* is threatened with dissolution by the partiality of the government, and several ministers of Bohemia have been threatened with deposition if they make known the wants of their congregations in any place out of the borders of Austria. The circulars of the Roman bishops which exclude Protestants from the public cemeteries have been confirmed by the government. The number of churches and schools is steadily on the increase, owing especially to the liberal assistance of the Gustavus Adolphus Association, and five Protestant periodicals are laboring for the Protestant interests; but religious life is still in stagnation, and the influence of the great number of mixed marriages is so diastrous, that the Protestant congre-

gations of Vienna report for the last year only two hundred and fifty-three baptisms, to four hundred and sixty-four deaths.

IN SWITZERLAND, the *anniversaries* of the "Association of Swiss Preachers," at Geneva, attended by two hundred clergymen, and of the Missionary and similar societies of Basil, indicate that Evangelical Protestantism in advancing and Rationalism on the decrease. The Protestant Aid Society, which has the same aim as the German Gustavus Adolphus Association, collected thirty thousand francs, the double amount of what the kingdom of Württemberg contributed, although both countries have nearly the same amount of Evangelical population. But a correspondent of the Church Gazette of Hengstenberg complains that in the German part of Switzerland, all the old governments of almost all the cantons show themselves indifferent or hostile to the Church; that the Rationalists have still a majority in almost every synod, and that every move in the right direction proceeds from private Christian associations, not from the synods; that the Church shows too much of timidity toward the governments; that the theological faculties of Zurich and Berne continue under the control of Rationalism. A want that makes itself very deeply felt in every Protestant canton of Switzerland, is the *great scarcity of ministers* and of candidates for the ministry. Some governments, as that of Zurich, have appointed a committee to devise the means of remedying this evil; others draw foreigners into the land, and the free Church of the canton of Valais has established a society for promoting the study of theology.

FRANCE has celebrated a number of uncommonly interesting *anniversaries*. They are second only to England, but far ahead of the whole continent of Europe. The more numerous ecclesiastical bodies of Germany and Scandinavia acknowledge that the small band of French Protestants does more than they. Of still greater importance it is, to see Romish periodicals holding out to their Church these "heretical" associations as an example to be imitated. *The contest of parties* is still going on, as it will undoubtedly as long as an Evangelical and a Rationalistic party exist together in the same Church. The Rationalists have made great efforts to awaken a more general interest in the "General Christian Alliance" which was founded by them some years ago. But it

seems as if they have not been very successful, although the endeavor of the Romish clergy to have the meetings of the Alliance and its organ ("La Vie Humaine") suppressed by the government proved fruitless. In some provinces of France prefects of ultramontane sentiments have closed Protestant chapels and schools, and the Bishop of Arras has made an attempt of enforcing the attendance at the mass on the part of all Protestant children attending Catholic schools, but the emperor has put a stop to such proceeding by declaring it as his will that the Protestants should continue to enjoy religious liberty.

Great hopes were expressed at the beginning of the present year for SPAIN. But when, relying on the provisions of the new constitution, a Protestant preacher appeared in public in Barcelona, the minister of justice, Arias Aria, caused him to be arrested. He was released by the judge appealing to article ii of the constitution; and a large number of inhabitants of Barcelona thanked Mr. Nice, the editor of a paper of Barcelona, for his bold defense of the good rights of Protestants against the priest party; but the well-known aversion of the queen to granting any concession to Protestants, proved a great barrier to the propagation of Protestantism. A number of Protestant books has been widely circulated and well received, and filled the bishops with the greatest alarm. The government found it necessary, in order to satisfy the bishops, to forbid the importation and circulation of any Protestant work. Quite recently the imprisonment of Don Angel Herreros de Mora, in whom the Protestant movements of Spain had found a well-qualified leader, has filled the friends of Protestantism and of religious liberty with new sadness, and has left but little hope for the ensuing years.

The Protestants of ITALY have continued to enjoy the protection of a liberal legislation in *Sardinia*. New substantial churches, school-houses, and hospitals, are in the course of building, a new appearance to the eye of an Italian, and which the Roman Church will find more difficult to destroy than in the sixteenth century, if ever a change in the policy of Sardinia should take place. Liberal collections are at present being made in England, to supply the Waldenses with a printing press, and in general with more means for carrying on the work of evangelization. Numerous conversions to Protestantism are reported from Turin, La Spezia,

Novara, and other places, mostly in consequence of the excommunications, which the Roman Church is now hurling against so many of her refractory children. In *Tuscany*, the Protestants have been subjected to new persecutions. Protestantism seems here to spread, although secretly, yet with extraordinary rapidity, and it has been stated on good authority that no less than ten thousands Tuscans are prepared to join the Protestant Church. The trial of Ruggeri, accused of his conversion to Protestantism as of a crime, has turned out a great triumph for the Protestant cause. An eminent lawyer, Salvagrolì, has eloquently defended the right of every Tuscan subject to embrace Protestantism, and to profess without being molested his Protestant belief, and Ruggeri has been acquitted.

The State Churches of SWEDEN and DENMARK comprehend at last the necessity of thoroughgoing reforms. In Denmark, various proposals for the erection of a Supreme Ecclesiastical Council will soon be before the Legislature. The High Church party wishes it to be formed exclusively by the bishops of the country, but a majority of the clergy of the legislature and of the people, demand that it shall contain, besides the bishops, representatives of the lower clergy of the university, and of the congregations, and that the president of it shall be elected by the council itself. A leader of the High Lutherans, Dr. Rudelbach, complained lately against a Lutheran assembly in Leipzig, that their Church was in great danger in Denmark, the opposing "Free National party," of which Rev. Mr. Grundvig is the leader, gaining more ground every day. In Sweden, committees have been appointed for revising the Catechism, the Liturgy, and the Book of Psalms; they have prepared their projects of reform which are ready for discussion by the Diet. Moreover, the grand Governor of Stockholm has been charged by the king to prepare an official report "on the ameliorations to be introduced in the direction of the cure of souls in the capital," and a committee has been formed to lay a bill concerning such ameliorations before the diet.

The Protestants of PRUSSIA praise the new appointments of Emperor Alexander for the highest places in the Church, especially that of Dr. Ullmann (a man of high merits, who had been deposed under Nicholas) for Bishop of the Evangelical Church, and Vice-president of the General Consistory of St. Petersburg.

IN TURKEY the Protestants are still enjoying the blessings of religious liberty. They are no longer confined to meeting-houses, but are now erecting churches. The Protestant Armenians, who possess already two churches in Asia Minor, are building a third one at Has Kioi, near Constantinople. An English chapel has been built in one of the suburbs of Constantinople, the chapel of the British embassy is repaired, and the German congregation has laid the foundation of a new school, which soon will be followed by a church. The Bible Society of Constantinople is very active, and the German Evangelical Hospital has to be enlarged. A couple of months since the first converted Turkish family celebrated weekly Divine service, and many of the Moslems appear to become interested in the spiritual Christianity, which they now see exemplified by Protestant Armenians.

IN GREECE, the American missionary, Dr. King, has enjoyed unusual opportunity for preaching, and also for preparing native preachers, whom Providence may hereafter employ as evangelists.

#### ROMANISM.

In our survey of the Roman Catholic Church history, we start from *ROME*, the center of the Church. The rising and falling of the papal power depends principally on the attitude of the European governments. Rome knows that if the Church were separated throughout Europe from the state, or the nations permitted to regulate their public affairs according to the wishes of the majority, she would suffer enormous losses. Therefore, she labors with greater zeal and attention for the establishment of favorable alliances with governments, than for fostering the germs of religious life among the people. His holiness the pope has reason, we think, to be satisfied with the result of these last six months. His relations to the princes of Europe have decidedly improved. Only Sardinia has remained in open hostility; Spain has desisted from her opposition, and, unless one or several new revolutions should break out during the two remaining months of the year, will enter the new year as one of the most Catholic governments; Prussia and Russia have made great concessions, and Wirtemberg, Baden, with some other duodecimo states of Germany, will probably follow their example before next January, and Austria is more and more acting in a manner as if she disputed with every other

state the honor of being the pope's most obedient handmaid.

In *SARDINIA*, the organization of a systematic resistance to the laws of the state, which manifests itself among the clergy, has induced Minister Ratazzi to issue (May 9th) a circular to the attorneys of the state, to proceed with the full rigor of the law against any ecclesiastical encroachment. The bishops of Savoy, the most Ultramontane province of Sardinia, have answered to it (July 3d) with a new unanimous protest against the validity of some obnoxious laws, to which protest, subsequently, all bishops of the kingdom have given in their adhesion. The government takes little notice of such protests, but prepares new measures for annulling the ecclesiastical prerogatives and privileges, which are still in existence, and for placing the clergy before the law on a level with the rest of the population. Public opinion is so satisfied with this course of the government, that both the pope and the bishops have seen themselves forced partially to abrogate those censures of the Church, which, under the present state of things, hardly one subject of Sardinia can avoid violating, e. g., the censures against reading heretical newspapers, buying former Church property, etc.

In *FRANCE*, the zeal of the Roman Catholic laity has again called into existence several new religious associations, among which a missionary association for Africa, and a society for founding and enlarging Catholic schools in the East, are likely to be the most efficient for promoting the interest of Rome. A victory over *Gallicanism* had been won by the submission of the Archbishop of Paris to the introduction of the Roman liturgy; but at the same time the new anti-ultramontane paper, *L'Observateur Catholique*, is extending its circulation and influence to an alarming extent. Of a still graver character is a *disension among the Ultramontane party* itself, respecting the "Univers." The bold and dauntless, but, therefore, also repulsive defense of all absurdities of Romanism by the "Univers" has long ago involved this paper in a hot controversy with "*Le Correspondent*," the bi-monthly organ of those Catholic savans, who are engaged in the tenuous-like attempt to harmonize the tenets of Romanism with the progress of Christian civilization. A fierce attack made on the *Univers* by a contributor of the "*Correspondent*," M. de Falloux, in a pamphlet, "*The Catholic Party, what it*

has been and what it has become," has been followed by another pamphlet, "*The Univers judged by itself*," which, by skillfully compiling some of the most shocking assertions of the *Univers*, presented a picture which scared everybody, the *Univers* itself not excepted. The general rumor in France is, that Bishop Dupanloup, of Orleans, the most learned of all French bishops, and member of the Academy, is the author of this pamphlet. The *Univers* pretends that some quotations willfully misrepresent its views, and has brought a suit against the publisher, which is to commence on November 29th. The *Univers* is of all Catholic papers of the globe the most Ultramontane and a pet of the pope. A large number of French cardinals, archbishops, and bishops, would consider its suppression as a heavy blow against the Church. Many of them have, therefore, come to the rescue of the *Univers*. As it is well known that the pope patronizes the *Univers*, no bishop dares to come out publicly against it, but the "*Ami de la Religion*," the organ of the Archbishop of Paris, ventures the timid asseveration, that a majority of the French bishops are dissatisfied with the course of the *Univers*. The Archbishop of Paris is endeavoring to prevent a public suit which would expose the Catholic party to new ridicule. A remarkable incident in this contest is the alliance of the governmental press with the *Univers*; first, because the *Univers* is an ardent supporter of Louis Napoleon, and, secondly, because all the prominent assailants of the *Univers* are political opponents of the government. *The relation of Louis Napoleon to the Church of Rome* continues to be mysterious; for it, as well as for his politics in general, History ought to surname him *The Inexplicable*. He has highly offended the Ultramontane party by some appointments, but at the same time he labors to form a strong Napoleonic party among the bishops.

In *SPAIN*, at the beginning of the period of which we give a survey, the sale of Church property was progressing everywhere without disturbance, even in the Basquish provinces, where at first a great number of town councils offered a faint resistance. The liberal policy in Church affairs remained unchanged when O'Donnell overthrew the influence of Espartero; and Catholic demonstrations in some cities, as in Seville, where the sister of the queen and the Duke of Montpensier took part in them, seemed to find but little sympathy among the majority of the people.

But the well-known resolution of the queen, to use all means for effecting a full reconciliation with the pope, became a welcome pretext for the merely conservative party, (the "Moderados,") the decidedly Reactionary and a portion of the Carlist, to rally for the overthrow of O'Donnell. A new ministry, with Narvaez as president, has been formed, and at once stopped the sale of Church property, and complied with all the other demands of the Episcopate.

GERMANY has had this time the most brilliant Catholic assemblies. The *Synod of the Austrian Bishops*, from April 6th to June 17th, which assembled sixty-two out of eighty-three Roman, united Greek, and united Armenian bishops of the empire, is likely to be in its results the most consequential Catholic Synod of the present century; at all events, more consequential than the Roman Synod of 1854, which consented to the new dogma of the Immaculate Conception. The resolutions of the Synod are at present discussed at Rome by a Sacred Congregation of Ecclesiastical Affairs Extraordinary, and the approbation of the pope and the cooperation of the emperor are expected for them very soon. Austria finds it thus far for its advantage to be the standard-bearer of political Ultramontaniam; and the Church uses skillfully the political schemes of the government, to bring one portion of public affairs after another under her absolute control. After having secured the control of public instruction in all elementary schools and colleges, and after having caused all houses of correction to be intrusted to religious orders, the bishops now labor to secure that soon the disbursement of all public funds for the support of the poor, shall be placed under the superintendence and supreme guidance of the Church, a measure which would make the priests the absolute rulers of a vast number of smaller towns. The principal design is undoubtedly the reestablishment of National German synods, as soon as it may seem to the bishops that the right point of time has come, and the governments will have no objection to it. Religious orders and associations have increased this time in an uncommon ratio; but still the association of S. Boniface, for founding Catholic churches in Protestant parts of Germany, received during the last year from the twenty-four millions of German Catholics, no more than thirty-six thousand thalers, while the income of the Gustavus Adolphus Association, founded for a

similar purpose by the seventeen millions of Protestant Germans, rose to over ninety thousand thalers. The associations for Christian art held their first General Assembly at Cologne, in September. Efforts are being made by some powerful associations to obtain a strong Catholic majority in Parliament; also to arrest the tide of German Catholic emigration to America, and turn it toward Catholic Eastern Austria. The Roman influence on the educational institutes of Catholic Germany has everywhere extended. Austria has given several of her public colleges to the Jesuits, and many more have been promised to them; and several recent appointments to the rectorship of Catholic Colleges of Prussia, seem to indicate that even in the first Protestant state of Germany the holding of Ultramontane views is a recommendation for a rapid advancement in public office.

IN BELGIUM, the last elections for the legislature have increased the Catholic majority, and encouraged the bishops to carry or more boldly their war of extermination against the state universities of Ghent and Liege. The Minister of the Interior, M. de Decker, has, on his side, enjoined the professors to refrain from any attack on the Catholic Church, as otherwise, he would be bound to suppress utterances of that kind, a duty which he would fulfill with firmness.

IN GREAT BRITAIN, the Bishops of Ireland held a *National Synod* in June, in which they complain of the predominance of Protestantism in the national schools. The split between the Irish National party on one side, and Rome and the majority of Irish bishops on the other, becomes greater and more threatening. The "*Tablet*," the leading Catholic organ, is openly at war with the Archbishop of Dublin, and the contributions to the support of the Catholic University of Dublin are becoming so scanty as to raise the fear that the whole undertaking may turn out a failure. The English Church has again received the accession of several Puseyites, but by the death of the young Earl of Shrewsbury, the first and richest earldom of England passes from Catholic to Protestant possessors, and the Roman Church loses a family, more liberally than which no Catholic family of the globe has contributed for religious purposes.

IN SCANDINAVIA, a band of six Catholic missionaries has quite unexpectedly established themselves in the northern part of Norway. They have created an extraordinary excitement in a region that had



not seen a priest since the sixteenth century. They were, however, well received, made large purchases of land, and think of founding an educational institution. In Christiana, the capital of Norway, the *first Catholic Church* was solemnly consecrated on August 24th. It is dedicated to St. Olave, an ancient Norwegian king and saint, and the consecration was performed by the Right Rev. Mr. Hudaack, Vicar Apostolic of Scandinavia, who claims to be a regular descendant of the saint.

The prospects in Russia are uncommonly bright. A committee has been appointed by the emperor to examine and redress the *grievances of the Catholic population*. Mr. Kisseleff, who passes for a particular friend of the Roman Church, has been sent as ambassador to Rome, and has carried on the negotiations for regulating the Catholic affairs of Russia so successfully as to enable the pope to fill in the Consistory of September several *Episcopal Sees*, (including the two Archbishops of Warsaw and Moghilev,) which had been vacant for many years, with zealous adherents. *The pope's ambassador* to the coronation of Moscow has been most flatteringly received by the emperor and the Russian authorities, and *Father Gagarin*, a Russian prince by birth, but now a Jesuit, expressed in a pamphlet published under the title, "Will Russia become Catholic?" the hope to see soon Emperor Alexander, with the whole Russian clergy, join the Church of Rome.

TURKEY continues to be governed under the predominant influence of France, which finds it in its interest to increase as much as possible the number of French Catholic missionaries, churches, and schools. The French society for founding Christian schools in Turkey, which is presided over by a marshal (Bosquet) and an admiral, (Mathieu,) enjoys the most active cooperation of the French government, and has already sent to Turkey a new supply of monks and nuns. Austria will not remain behind France, and quite recently founded a Catholic seminary at Diacovar, to educate priests for the one hundred and twenty thousand Catholics of the Turkish province of Bosnia. Thus, the political patronage which the Roman Church enjoys in Turkey, is at present greater than that of any other Christian denomination; but the results of her labors, as far as we can ascertain, remain far behind what the Protestant missionaries of America have achieved.

#### THE GREEK CHURCH.

It is a sad spectacle to compare with the vitality of Protestantism, or even with the activity of Romanism, the continuing lethargy of the Greek Church. In Russia, she has not been able yet to draw any advantage from the milder disposition of Alexander I., who has been already so beneficent to the Protestant Churches and to Romanism. The most important news as to the Russian Church would be (if it is correct) a notice in the above mentioned pamphlet of Father Gagarin. According to him, the Russian statesmen have become alarmed at the condition of utter prostration in which the Church obviously finds herself. They think, therefore, of abolishing the "Holy Synod," the Supreme Ecclesiastical Council, which, in the name of the emperor, presides over the administration of the Church, of convoking a general council, and re-establishing the dignity of a Russian patriarch, which was abolished under Peter the Great. In the meanwhile, renewed efforts have been made to effect a reconciliation of the numerous sects of the Greek Church with the State Church. In the ministry of the interior, a new department has been established for bringing all trials for offenses against the Established Church to a conclusion, and a work of the Archbishop of Kasan, on the old orthodox Church, expressly written for the conversion of the Greek sects, has come out in a third edition. In Turkey, several Greek Churches have been destroyed by the fanaticism of the Mohammedan population; but the danger which threatens Greek Christianity from this side is not serious, as Turkey lives only at the mercy of the Christian governments of Europe, and Abdul Medjid has given sufficient proofs that he considers the carrying through of the religious reform a sacred duty. More dangerous for the Church will be the many new cases of that persecution which members of the Greek Church have to suffer when they fail to pay to their bishops at the appointed time, the heavy Church taxes. Heavy bodily chastisement is inflicted on them, their churches are closed, and even burial denied to the dead. This state of things cannot last long. It must call forth either stronger reformatory movements in the Greek Church itself, or the secession of large masses to Protestantism and the Church of Rome.

## LITERARY ITEMS.

*God Revealed in the Process of Creation*, and by the manifestation of the Lord Jesus, by JAMES B. WALKER, of Cincinnati, author of "The Philosophy of the Plan of Salvation," is reviewed with high commendation in the Eclectic Review.

*Perversion*, a religious fiction, by CONY-BEARE, (noticed in our book-table,) is considered so important a work as to have been made the subject of elaborate articles in both the Edinburgh and National Reviews. The latter styles it the "Hard Church Novel."

*Faith and its Effects*, by MRS. PHOEBE PALMER, is commended by the London Quarterly. "It is rich in the best experiences of Christian life."

Among foreign works not heretofore noticed, are,

*The Mosaic Dispensation*, considered as introductory to Christianity, by REV. E. A. LITTON. Eight Bampton sermons.

*Hebrew Politics in the Times of Sargon and Sennacherib*, by EDWARD STRACHEY, Esq. A work of a class somewhat new. It avails itself of the Assyrian discoveries, and combining them with all other existent means, investigates the Hebrew constitution, the state of popular opinion and parties, the authenticity of the book of Isaiah, and the position of the prophets as Divine moralists in their day.

*The Doctrins of Inspiration*, being an inquiry concerning the infallibility, inspiration, and authority of Holy Writ, by the REV. JOHN McNAUGHT, M.A. This work occupies extreme Rationalistic ground, and the author was excluded for heterodoxy from a society of the clergy at Liverpool, in regard to which act he endeavored to excite public sympathy. His definition of inspiration is, "that action of the Divine Spirit by which, apart from an idea of infallibility, all that is good in man, beast, or matter, is originated and sustained." "Milton and Shakspeare, and Bacon, and Canticles, and the Apocalypse, and the sermon on the Mount, and the eighth chapter of Romans, are in our estimation all inspired."

*A Translation and Commentary of the Book of Psalms*, of Rev. A. F. THOLUCK, by REV. J. I. MOMBERT.

*The Logic of Christian Faith*, being a dissertation on Skepticism, Pantheism, the *a priori* argument, the *a posteriori* argument, the intuitional argument, and revelation, by PATRICK EDWARD DOVE, of Ed-

inburgh. This work is spoken of in very high terms. Mr. Dove is the author of several works of deep philosophic Christian thought.

*Rationale of Justification by Faith*, London, by an anonymous author, is an essay to sustain the doctrine of vicarious sacrifice on intuitional grounds.

*The necessary Existence of God*, by WILLIAM GILLESPIE. This work is pronounced by Sir William Hamilton to be "among the very best specimens of speculative philosophy which this country has latterly produced." The same author has published an able refutation of Strauss, entitled, "The Truth of the Evangelical History of our Lord Jesus Christ."

*An Inquiry into Speculative and Experimental Philosophy*, with special reference to Mr. Calderwood's and Professor Ferrier's recent publications, and to Hegel's Doctrine, by A. VERA, London. Mr. Vera has confident hopes of the results that speculative philosophy will yet produce, and a strong conviction that most of the evils of the day arise from neglect of it. The time will come when metaphysical truth will be demonstrated, and its ideas be shown to possess an objective validity. He even calls Sir William Hamilton a skeptic, because he rejected "the philosophy of the unconditioned."

*The Life of Rev Dr. Beaumont*, by his son. 8vo.; pp. 426.

Among Continental publications, we may mention:

Der heilige Thomas, Erzbischof von Canterbury und Primas von ganz England, und sein Kampf für die Freiheit der Kirche. The holy Thomas, Archbishop of Canterbury and Primate of all England, and his Contest for the Freedom of the Church, by F. J. BUSS. Mentz. 8vo., pp. 730.

Die Persönlichkeit Gottes und des Menschen, etc., by DR. DRECHSLER, of Dresden. The Personality of God and Man.

Der moderne Pantheismus, von der intellektuellen und moralischen Seite, by DR. G. O. PIPER, Bernberg. 8vo.

Theologie der Thatsachen wider die Theologie der Rhetorik, by A. F. C. VILMAR.

Kalender Evangelische, Jahrbuch f. 1857. Mit Beiträgen von Arndt, Dorn, Fink, Hagenbach, etc., etc. Herausgegeben von F. PIPER, Berlin; pp. 224.

Theological Writings of the Ancient Egyptians. For the first time translated from the Turin Papyrus, by Professor G. SEYFFARTH.

## ART. XII.—EDITORIAL

SOME thirty years have passed, if the memory from which we write be accurate, since the germ of our Quarterly appeared in the form of a Methodist monthly magazine. Subsequently, under the charge of the venerable Dr. Bangs, it became a Quarterly, but from insufficient means and the manifold other labors of the editor, it possessed rather a crude and unformed character. Under Doctors Luckey, Peck, and M'Clintock, it received successive touches of improvement. It has never, we believe, been a pecuniarily profitable part of our publishing establishment; yet, with an enlightened and liberal policy, the General Conference has persisted in retaining it in operation for its more than pecuniary value.

With the proper pecuniary appliances, there would be no difficulty in maintaining the high literary stand it has the reputation of having attained. The best talent of Europe and America is purchasable; and brought into requisition, would place it even in a much higher than its past position. But this absolute excellence might be a relative defect and a practical failure. The most desirable excellence is adaptation; the suiting the publication to the wants of its own public. To adjust the Quarterly to the tastes of our Church and ministry; to make it a felt want and a beneficent supply; to render it a means of calling out, exercising, and cultivating our home talent; to make it tell in the course of a few years in a manifest public improvement, is a problem which to solve would be a success. And though pecuniary result has not been the primary object of its existence, and cannot be indeed abundantly expected, yet the rise of its present struggling list would be an assurance of its usefulness, and a means of usefulness on a larger scale.

There can be no great change expected or made in the staple character of our Quarterly. To change its character would be to change its position, and how can it change position without trenching upon the premises of some of its neighbors? The ground of popular magazine literature is arrogated by the National; feminine taste is to be supplied by the Repository; while the broad field of the popular and perpetual is filled by the Advocates, rolling off their leaves as countless as the leaves of Vallambrosa. What is left for the Quarterly? The grave and permanent essay, the deeper and more thoughtful discussion, the critical review, the philological disquisition, the metaphysical analysis, the theological argument, the Biblical exegesis, the various forms of higher thought and classic style, which we wish to bind in fixed volume, and assign a place on our library shelves. The demand for the brief and sketchy class of articles can be carried too far. The demand for attention to home and current matters may be excessive. For articles of that special class, that class of tastes must go to their proper periodical. Yet our writers must learn the art to make solid thought attractive. The avoidance of prolixity, the freedom from the redundant, the pithy spirited condensation, the happy turn of phrase and combination of idea may be brought into play upon the profoundest topics. To blend the felicitous diction with the precious thought, is the very problem of the able writer. To work this problem is the task of our contributors; and the attainment of the solution will be the success of our work.

The great name of Sir William Hamilton will attract attention to the first article of our number and our volume; and we venture to say, that the brilliancy of the article itself will fasten it. It is a production whose quality would have done no discredit to the pen of Sir William himself.

President Collins has set an example to the gentlemen of our universities and higher seminaries to wield their pen for the pages of the Quarterly. We are well aware that the professor's chair, especially in our colleges, is no sinecure, and that *literary leisure* with them is very much a myth. Yet many a line of thought springs up directly in their own path, which many of them are well able to lay out upon paper with interest and power.

The valuable article on English Methodism is not the first contribution that we have had from able pens of our Church across the water, and we have made special arrangements that it shall not be the last. We are expecting articles from that quarter, which will be read with special interest.

The treatise on the Central Idea of Christianity, besides accomplishing other good results, has called a new and welcome contributor into the pages of the Quarterly.

The subject of popery is so trite, and so much a bore to many minds, that pieces on that subject are skipped of course. And yet it might be well to study a while in the article upon the Council of Trent, by what sort of workmen modern popery was hammered out. The writer is new to our pages; and though a young man, is no ordinary master of this subject.

The author of the article on Missions is a veteran at the pen; but we believe he is the fourth writer whose first Review article appears in this number.

The review of Hibbard on the Psalms is *not* the writer's maiden effort. Its only defect is its brevity; we hope those who cannot emulate the excellence will imitate the fault.

The value of the contents of the various Quarterlies heretofore inserted, in indicating the drift of public thought, suggested the idea that some running commentary, with condensations and occasional extracts, would conduce still further to the same object. The late arrival of the Foreign Reviews and the newness of the attempt render our first specimen imperfect. The continuance will depend upon the apparent interest.

Our Intelligence department, as it covers a double quarter, is unusually extended.

On the whole, we find this number is, with the exception of two articles, in some sense, occupied with foreign topics. Our next, we expect, will be mainly upon home matters.

P. S. We have received from the author of our first article the following note:

"Since the notice of Sir William Hamilton's Remains was written and in print, we have been favored with the following extract from a recent letter, received from Professor Fraser, Sir William's successor in the University of Edinburgh. It restricts in an important manner, and much to our regret, the expectations we had ventured to express in regard to the posthumous treatises of the lamented philosopher. Professor Fraser says: 'I believe Sir William Hamilton has not left any formal posthumous work. But his *Class Lectures* are nearly in a state for publication, as they were left in great completeness. It is probable that some of them may be published soon. I fear little more of Reid can be looked for, unless the gatherings in his common-place book.'"

Dec. 27. 1858